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"Jeremiah: Prophet of Doom."

(Jer. 1:4-10; 4:18-28)

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Jer. 2:11, 13: "My people have changed their glory for that which doth not profit . . . For my people committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

When we come to the study of Jeremiah, the character whom the Jews were accustomed to place at the head of their canon, on account of the many persecutions he was compelled to endure, it is possible to estimate his contributions from at least two distinct angles. We may, for example, refer to his insistence upon a spiritual religion, the restoration of the nation, and the hope of the Messiah. All these are found underlying his pronouncements as a basic philosophy of his life and hope. We shall have occasion to refer to them in the discussion. Chief emphasis, however, we are inclined to place on the prophecies of punishment and overthrow, so woven into the personal experiences of the noble spokesman for Jehovah that it is difficult to separate the one from the other.

I. The Man

Lyman Abbott once described an imaginary conversation he had with an acorn he had taken from the ground. As he held it to his ear, the acorn said: "By and by the birds will come and nest in me. By and by I shall furnish shade for the cattle. By and by I shall provide warmth for the home in the pleasant fire. By and by I shall be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic." The man replied, "O foolish little acorn, wilt thou be all this?" To which the acorn answered, "Yes, God and I."

We cannot understand the word of Jeremiah without accepting this attitude as characteristic of the prophet. Called while he was still young, a child, as he expressed his awe over the responsibility involved in the task, God said to him: "Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah" (1:7f). Throughout all of his ministry of a half-century or more he carried this assurance of God's place in his ministry, and that he was the spokesman of the Almighty.

This week hundreds paid tribute at the funeral service of one of God's noble ministers. The large, devoted family of Christian sons and daughters arrived from three states, and were present at the time of the passing of their beloved father. Some of them reached his bedside after he had grown unconscious. The last night in which he was able to speak, feeling that there were some things he would not be able to say when they all got home, he called in one of his trusted friends, superintendent of the Sunday-school, and left some parting words with him. Among them was this counsel for his preacher-son: "Tell Boyce," he said, "that he must use his own discretion in regard to the field of labor in which he is to serve. Tell him that I do not want him to preach for his father's sake. Tell him that he must preach always for the Lord." The weeks will pass into

months and years; and hundreds of sermons will be prepared; but it is safe to say that this son will never forget the parting message of the father, or fail to speak a good word for Jesus Christ.

No wonder one may gaze in amazement at the zeal of Jeremiah for God's honor. "I am full of the wrath of Jehovah; I am weary with holding in," (6:11), he must exclaim. Judah was like a linen girdle bound around the waist of her Maker, but spoiled (13:1-14). The nation was like a potter's vessel, that might be marred, but could be remade, according to the wish of the potter (18:1-12).

We marvel at the persistence of his words of destruction in the face of bitter opposition. Unless Judah repented, it would be destroyed. There was no other escape. Ruin awaited Josiah's son, Shallum (22:11). It was the same word for the wicked Jehoiakim, bent on crushing the prophet (22:18f). For the brief reign of his son, Koniah, (22:24-30), it was the same unflinching message. Nor could Judah's last king, the weakling Zedekiah, escape. Jerusalem would be overthrown, unless the king surrendered to the army of Nebuchadnezzar. The prophet even dared to wear a yoke as symbolic of the bondage the nation would endure under the Babylonians.

Jeremiah's life and utterances call people to suffer hardship for their convictions. It may be that they will be called upon to give up material comforts, surrender privileges they cherished, even suffer civil disabilities, like evangelical Christians of some European countries today, be thrown into jail, or sent into exile. If this is their lot, they may find in the experiences of Jeremiah something to enhearten them.

Few people have been called upon to suffer greater persecution than he. When Pashur, an important temple official, heard Jeremiah predicting the overthrow of Jerusalem, because the city had forsaken Jehovah, he seized him, and clapped him in the stocks over night. That was but the beginning of a series of mistreatments. Later he

was arrested by the priests and prophets, to be threatened, and temporarily released. All this changed in not the slightest degree Jeremiah's behavior. As he had denounced Pashur, nicknaming him, "Terror-on-every-side," boldly declaring he should be carried a captive to Babylon, so he continued to proclaim the overthrow of the nation, after he had been threatened.

During the siege of Jerusalem, which lasted a year and a half, he was placed in the court of the guard on two occasions, charged with trying to desert to the enemy, heaped with indignities and twice thrown into dungeons, from one of which he was with difficulty removed from the mire. Always he showed the same unflinching determination to speak the word of God, and to call the people to submit to the manifest purpose of the Almighty. The people of the land, the officers in high position, and the kings themselves, were not spared. Jehoiakim was so indignant that he slashed with a penknife the prophecies that were read before him, and had them thrown upon the fire in the room in which he sat. Boldly Jeremiah dictated again the words of doom, and added others of the same nature.

For Zedekiah there could be no message of encouragement, however much the prophet might pity him. Boldly Jeremiah expressed his wish to remain in the devastated land of his fathers, when the city had been overthrown, and the captives were being taken to Babylon, and Nebuchadnezzar had permitted him to choose the place of his residence. With equal determination he resisted the attempt of the frightened remnant to go to Egypt, and was carried there only by force. Nor was he to be left in peace there, for the Israelites were led astray by the worship of "the queen of heaven." As he vigorously denounced their apostasy, Jeremiah's career as related in the Bible draws to a sad close. Tradition says he was put to death by his own people in the land of Egypt. That would be the almost inevitable end of a life so brave, so unrelenting, so devoted to Jehovah in the midst of a perverse people. He died believ-

ing in the cause he represented, not seeing it triumph except by faith, confident that some day the Lord's people would be re-established in the land of promise.

"Workman of God! O, lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

"Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!" (F. W. Faber)

II. Jeremiah's Message of Doom

As we study the book of Jeremiah, we are gripped by the array of wickedness the prophet had to combat. The whole gamut of sins had been run, and must be denounced, lest the nation think it was secure. In a word they had forsaken Jehovah. "Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which doth not profit . . . They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (2:11, 13). Like people who for a while found joy and service in the work of the Lord, but who had drifted away from it, the nation of Israel had gone utterly from God.

We can think of no truer similes to be used with reference to them than the favorite ones of the prophet. They

had been married to Jehovah; but like a harlot had deserted him for the gods and ways of heathen peoples. "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith Jehovah" (3:20), sounds like a refrain in many of the prophecies. "Turncoat Israel" is the characterization that is sometimes used with the same propriety in reference to their behavior. Not in one particular, but in all, they had proved unfaithful. They were guilty of adultery (5:7f). They had profaned God's Sabbath (17:19-27). They had used deceit in dealing with their fellows: mistreating the orphan, and the poor, (5:28), heaping up outrage and oppression (6:7; 13:22f), and even enslaving people of their own race (34:8-22). They stole, murdered, then came to offer their sacrifices in the temple (7:9f), always refusing to admit their wrong and shamelessness (6:14f). The prophets and priests were utterly untrustworthy (5:30f). The nation had turned away from its God to the worship of Baal and Molech and other deities that had no power. No wonder God was set against them.

Could they not see that their idol worship was futile? What were their idols but trees cut out of the forest, and shaped by the designer? Useless were they to benefit their devotees. "They are like a palm-tree, of turned work, and speak not: they must needs be borne, because they cannot go," urged the prophet in contrasting idols with the invisible, all-powerful God. "Be not afraid of them; for they cannot do evil, neither is it in them to do good" (10:5). They must prove an embarrassment to the smith who carved them.

On the other hand, the God of Israel, like a potter, held the whole nation in his hands, "to pluck up and to break down and to destroy it . . to build and to plant it" (18:7, 9). Punishment was on the way. From the north and south and east there would be attacks, and there would be no deliverance. With a grief that tore his heart this messenger of Jehovah looked upon the certain overthrow of his beloved country, and exclaimed:

"O my heart, my heart! it writhes!
Oh how it throbs!
My soul is moaning!
I cannot hold my peace,
for I hear the blare of trumpets
and the battle-cry.
Crash upon crash!—
the whole country is down,
our tents are laid low in a second,
our curtains torn down in a second!

. . . . . .

I look out on earth—lo, all is chaos,
I look at heaven—its light is gone,
I look out on the mountains—they are reeling,
and all the hills are swaying!
I look out—lo, no man is to be seen,
the very birds have flown!
I look out—lo, the corn-land lies a desert,
the towns all razed by the Eternal's rage."

(4:19f, 23-26—Moffatt)

In this picture of complete destruction Jeremiah has voiced his lament for the consequences of the sinful behavior of Israel. Four kinds of destruction await them: death with its hand reaching out for those who would escape the revengeful pursuers of war; the sword, cutting off the strongest and bravest in the line of battle; famine creeping more and more devastatingly day after day into the homes of the beleaguered city; and captivity for the remnant that would survive when Jerusalem fell (15:2).

This has ever been the course of history. It brings to mind the four horsemen who ride through the apocalypse of John, for whom in this generation a novel that became a best seller was named. It describes vividly the awful catastrophe that inevitably follows in the wake of war. One reads today of the cruel bombing of unprepared and helpless civilians on the streets of Barcelona and Valencia, or the

pitiful trek of thousands of Chinese refugees driven from their homes by the monster of war, whither they do not know—no one can tell.

III. Jeremiah's Promise of Restoration

Dark indeed was the prospect. Could there be any hope, political or spiritual, for a nation besieged by the attacking forces of a world conqueror, and deserted by the God whom they had refused to obey? Surely it would have been difficult to describe a more discouraging picture than that brought by the prophet. No one would expect him to find a ray of light.

Nevertheless, Jeremiah did proclaim the certainty of God's pardon and restoration of his people. One condition was essential. It was that which always shows itself in keeping with the consistency of a righteous Father, who at the same time is merciful. Punishment must follow for sinful deeds; but the Almighty is ever ready to forgive the penitent man or nation. Israel might live, if it would turn again to God.

During the Civil War there were two strongholds the Union army wished to wrest from the possession of the Confederates. They were Forts Henry and Donelson. After the capture of the first, the army under Grant, supported by a fleet of gunboats, proceeded to storm Fort Donelson. After four days of shelling the Confederates sent up a flag, asking the terms of peace. Promptly Grant replied: "No terms other than an unconditional and immediate surrender can be accepted." The answer gained him the title of "U(nconditional) S(urrender) Grant." The fort was delivered to the Union commander.

So must it be with the nation that was in the hands of the enemy. God would forgive; but there must be a complete surrender of that which was evil in the lives of the people, a genuine repentance and turning unto the Lord. From the highest to the lowest, the court to the beggars of the city, that was the one essential. "O Jerusalem, wash thy

heart from wickedness, that thou mayest be saved," was the text of the prophet's appeal (4:14).

Like the tender heart of a forgiving parent was the compassion of Jehovah for his people. They had sinned, had been a backsliding, "turncoat" nation; but there was held out abundant pardon and favor. "Return, thou backsliding Israel . . . for I am merciful, saith Jehovah, I will not keep anger for ever" (3:12), came as the gentle plea of an offended, but loving God.

How like the picture of God drawn by his Son Jesus! In much of the Old Testament we do not see this characteristic. We are face to face with the righteousness of the Almighty, his holiness and the demands made of his creation. Yet the God of the prophets was more than that. He combined, even as he did in the picture given us of him by our Master, the elements of justice and mercy. It is God who will bring to the judgment seat all nations of men; and it is that same God who "repents" of the evil intended for a people, when they turn unto him.

If Jeremiah were with us today, there would come from his lips a message like that of the days when he prophesied among the people of Judah. He would call our nation, we believe, away from its engrossment in material things to place greater and enduring emphasis on spiritual values. The reliance upon God, which Jeremiah continued to insist was the only hope of deliverance, he would declare as the one way of salvation of our country with reference to its economic ills, its social maladjustments, and its woeful neglect of personal religion in the solution of national problems. He would say to us that only when we allowed God to come into the working out of our problems might we expect to reach a stable recovery. Impractical? That would be the question to arise from the lips of citizens all over the land. Not impractical. It is the one hope, the hope that has not been definitely tried, the only real salvation of any people or of the world.

In this prophecy there is the promise of restoration for a captive people. Looking beyond the days of their exile,

Jeremiah saw that God would not cast them off forever. Their crushed lives would be restored. The longings of their hearts for their native land, where again they might turn unto Jehovah, would unfold in beautiful flower seventy years after the carrying away into captivity.

You may have noticed on summer evenings the unfolding of beautiful white moon flowers. Throughout the day the buds were tightly closed. As the sun set, and the shades of evening fell, quickly one after another burst open, until the whole vine was a mass of simple, exquisite whiteness dotting the green background, transforming the pictures of the morning glory into the hours of the night.

So might it be with Israel. Once more there would be an opportunity for praising Jehovah. Houses and lands again would be sold in the country that was to be overpowered (32:14f). In God's mercy to them he would not forget the most glorious of his promises, and would provide a ruler who should for all time sit upon the throne of his people (33:23-26). Thus does Jeremiah join in the clear utterances of hope concerning the coming of the Christ, and speak of him as "a righteous Branch," who "shall reign as king and deal wisely, and shall execute justice and righteousness in the land" (23:5). In the fulfillment of that prophecy not only the nation of Israel may find comfort, but people of the entire world may come in glad acceptance of that which brings abiding satisfaction, "for he must reign, until he hath put all things under his feet."

In "The Messiah," Handel's magnificent oratorio, the "Hallelujah Chorus" stands alone, a tremendous burst of praise that brings everyone to his feet. The repeated chorus of "Hallelujah, Hallelujah" passes into a short, beautiful melody, "The Kingdom of this world is become the Kingdom of our Lord, and of his Christ." This is followed by the triumphal shout, "And he shall reign forever and ever," which, as someone has expressed it, seems to be "taken up rapturously by the flaming choirs of the immortals, and hurled from side to side, until at last the energies of heaven

seem spent, and the mighty strain itself dies away before the 'Great White Throne, and him that sitteth thereon'."

With this hope let us as individuals and as a nation look confidently toward the continuation of the reign of him who abides throughout the ages. Let us shout our songs of praise to him, who sets the captives free, and brings a restored nation to its home, singing:

"All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

Life's Real Needs

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"And so it comes to pass that the first and abiding condition of happiness is not that we should be able to have what we want, but that we should be able to want what we ought to have. Jesus came into the world to waken in men's hearts a sense of their true need. He taught that that need is righteousness."—Percy C. Ainsworth.

There is truth in the distinction which Bishop Gore points out between the first three beatitudes and those that come after. Our Lord begins with strong paradoxes: Blessed are the poor, the mourners, the meek. He first describes the true character by its contrast with the character of the world. Having done that He goes on to declare what are the main positive qualities of the higher life; its craving for righteousness, its active pitifulness, its singleness of aim at the highest, its energetic promotion of peace, its readiness to bear suffering for Christ's sake. So while "Blessed are they that hunger and thirst after righteousness" is the fourth beatitude it is the first of those main positive qualities of the Christian life stated by Jesus.

This is the Master's benediction upon holy desire. We can distinguish among the soul's desires, those that are higher and those that are lower. Some are designed to serve, others are manifestly to be controlled. And the great problem is how to get the world of our desires rightly ordered and ruled. To help us in this task, Jesus says: "Blessed are they that hunger and thirst *after righteousness.*" This must ever be

The Great Object of Desire

The dominant passion in human life is to be the passion for righteousness—that righteousness which Christ so clearly explained, and so forcefully expressed.

But is this the actual passion of man? No! alas no! He craves for wealth, pleasure, honor, ease, power. To set financial success before moral excellence: to sacrifice character to cash: to build a big barn rather than to nourish a big soul: to covet a purple robe rather than a white one is the temper, ideal and interest of the age. The great object of desire is for that which satisfies the material rather than the spiritual, that which gives temporal pleasure instead of eternal enjoyment. Man's heart is not set on possessing the best, or reaching the highest. His aims are low—the desires of his heart are carnal.

The man with the muck-rake in Bunyan's Pilgrim's Progress illustrates this fact. Christiana was taken by the Interpreter into his Significant Rooms. In one room she was shown a man who could look no way but downwards with a muck-rake in his hands; there stood also one with a celestial crown in his hand, and proffered him that crown for his muck-rake, but the man did neither look up nor regard, but raked to himself the dust of the floor. This man was so much occupied with earthly things, that had no value in themselves, that he had no thought for the heavenly things that did have value. It was told of Henry IV that he once asked the Duke of Alva if he noticed a certain eclipse. He replied that he had so much to do on earth that he had not time to look up to heaven. Is not this true of many? We can answer, Yes. Their eyes are turned another way, their hearts set on another object.

The Chinese have a saying: "If you have two loaves of bread sell one and buy a lily." It is not the body alone that needs to be fed. Mind, heart, and soul grow hungry, and many a time they are famishing when the larder is full. There are homes where the lilies are crowded out by the loaves; where there is no room for beauty, or enjoyment, or even for love to grow because of the mad scramble after wealth. Fewer loaves and more lilies, less of the rush after material good, and more time for the gracious and beautiful things which God has placed within reach of us all, would make happier and nobler lives.

The disciple of Jesus is to be marked out as one whose soul is set upon the attainment of goodness, the goodness which Christ Himself inculcates and exemplifies. He must have a natural hunger and thirst after righteousness.

Righteousness here has no technical meaning such as it came to have in the teachings of St. Paul, and later on in the text books of theology. It is such a character and conduct as God requires from men everywhere and always. The late Principal A. M. Fairbairn gives this concise definition: "Right action as regards man and right worship as regards God." "Doing what is in itself right rightly," is the explanation of J. H. Newman.

Dr. Newman Smyth in his work on Christian Ethics writes: "The word 'right' in its root meaning in the Old Testament runs back into the idea of physical straightness; to walk in righteousness is to walk in straight paths. Righteousness is moral straightforwardness. Straightness or rightness of conduct implies some rule by which conduct is to be measured; the word righteousness in the Old Testament seems to have contained the moral conception of conformity to some rule or pattern: it was a legal term."

"In the New Testament righteousness is inward and spiritual for it is 'the righteousness of faith in Christ.' The Christian rule of conduct is the perfect character. The standard of righteousness by which conduct is to be made straight, and in comparison with which conduct must be finally judged is the law of the Spirit within the heart."

The great Teacher makes righteousness the supreme aim of life—that which before all other things a man should desire. There are times perhaps in the lives of all of us, when we are tempted to doubt it, times when the kingdoms of this world, the kingdoms of wealth and power and knowledge lie at our feet, and the whispering fiend at our elbow bids us bow and enter. But once again if we be true men and women, the moment comes,

> When the Spirit's true endowments
> Stand out plainly from the false ones.

When the sacred, saving faith in righteousness returns and we know that Christ was right, that forever and forever it is true that better than to be rich, or to be clever, or to be famous is it to be true, to be pure, to be good. Thus says our Lord: "Blessed are they that hunger and thirst after righteousness." Blessed are they that long more than anything else to be good, to be counted worthy of Divine recognition and reward.

Christ tells us very clearly

How to Secure It,

how this ideal good is to be realized; how this life of moral excellence may be reached—*By hungering and thirsting after it.*

We all know something of the meaning of hunger and thirst. But how many have ever felt the *pangs* of the appetites?

Hunger and thirst are the sternest facts of human nature; painful physical cravings that must be satisfied or we die. Blessed are they that feel some such elemental yearning for righteousness, which is only another way of saying that the essential matter in relation to goodness is the reality and intensity of our desire for it. No man who really wants to be good but can have what he set his heart upon. The question is as to the actuality and strength of his desires. Satisfaction is only for the wholehearted who concentrate all their effort upon the end. The Psalmist was wholehearted and his desire, real and intense when he cried: "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

A good appetite is an indication of health. But when the digestive organs are impaired, or the natural cravings cease, and nothing tempts, then there is ground for knowing that all is not well with us. Hunger and thirst are also necessary accompaniments to social joy and satisfaction in receiving blessing. A banquet means nothing to a man who has no appetite, and we do not envy him.

Now is there not a spiritual analogy to all this? There should be in every human soul a keen hunger and thirst. Soul hunger is the outcome of soul health. Our desires are the products of our character.

Matthew Henry has pointed out that hunger and thirst are appetites that return frequently and call for fresh satisfaction; so these holy desires rest not on anything attained, but are carried out toward renewed pardons and daily fresh supplies of grace. The quickened soul calls for constant meals of righteousness, grace to do the work of each day in its day, as duly as the living body calls for food.

May we all have the pangs of the spiritual appetite in all their reality and intensity. May we never cease desiring the ideal good. The blessing received today must be sought tomorrow. We must come daily into the Banqueting House and partake of the riches of his grace. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Here we have

The Divine Promise

"They shall be *filled.*" To be filled is to be satisfied; and to be satisfied is to cease from hungering, and that in this case would be death, not life. Yet in many cases it is a truth which we can verify. The late Percy Ainsworth has written: "The desire for righteousness carries with it its own pledge of fulfilment. It is reconciliation to one's best self, it is keeping step with the march of the eternal possibilities of life, it is feeling the hand-clasp of Divine destiny. It brings a man into the presence of an opportunity that is commensurate with his own existence. In this quest there are no vain delays, no futile endeavours. It makes life positive, constructive, significant in all its phases and effective in all its activities."

They that hunger must have faith. The promise here is clear and positive. No one need question it, but all should believe it. He whose deepest longing is for spiritual blessings shall have them to the full and to overflow. The promise is not to be narrowed to mean merely God's ap-

proval, but refers to every development and blessing which the spiritual nature can receive. No one can hunger and thirst after righteousness who has not already some spiritual life. A good appetite is an indication of health. Let us ever remember that God keeps a true record of our holy desires and earnest efforts, and the promise of this beatitude will be fulfilled to our joy and happiness.

As we read this beatitude thoughtfully we cannot fail to see that

The Need for Enthusiasm

underlies the whole message of Christ. He places blessedness on those who have a keen hunger and a deep thirst. The cravings of the soul necessitate an enthusiastic longing for that which satisfies. More need to experience this hunger not only for personal good, but for the salvation of others. We need to be more and more enthusiastic for the cause of God.

"Christianity is an enthusiasm, or it is nothing," writes the author of *Ecce Homo,"* and whenever it has been an enthusiasm there has been no limit to its success." Individuals have been transformed, whole communities have been stirred and changed, and even nations have been raised and blessed.

Why do we not see similar changes and results now? Is it not because we have ignored or forgotten the teaching of this beatitude? Yes! It is because we do not hunger and thirst, because we have lost to some extent, the enthusiasm; we have not maintained our spiritual glow. Christ seems to have foreseen times of spiritual disheartenment, periods when the love of money, pleasure, place, and power would overcome the craving for righteousness. Hence his insistence upon enthusiasm, wholehearted endeavour, "hunger and thirst after righteousness." When God's Kingdom and Righteousness cease to be the Church's aim and the disciple's passion, the world will look in vain to either for that moral and spiritual help so greatly needed.

Some Neglected Principles of Biblical Research

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The enterprise in which the Biblical scholar is engaged is the supreme occupation to which human effort may be directed. The richest asset which this world's life possesses is that literary treasure which we have received from Judaism and Apostolic Christianity, comprising sixty-six documents known as the Bible. To the Biblical scholar belongs the high and holy task of devoting a life-time of thought and study to this highest heritage of the human race.

With this great task of study and research we have proceeded into the midst of the arena of modern intellectual activity known as science, where all other worthy lines of investigation are being pursued. Some of those who have preceded us there, and have been rather roughly treated at the hands of would-be defenders of the Bible in the past, look rather askance at us, and appear disposed to question our right in the field of science; but by this we need not be at all abashed. If truth lies anywhere, and has attached to it any importance, it is in that most profound and productive sphere of human consciousness which we denominate religion. Should religion timidly withdraw from the realm of modern science, science would be fatally impoverished, and the future of the race woefully impaired.

But of course there is no danger of such a retreat. Religion has entered the field of science to stay, and the right and necessity of its presence are recognized by the best scientists in every field. Our only danger is that we ourselves will unconsciously develop the psychology of intrusion, and feel a necessity of justifying our presence. There is frequently apparent a disposition to feel that the Bible is on the defensive in its claim for scientific consideration. Hence the Bible scholar labors to reduce Biblical phenomena as nearly as possible to the same physical and

mechanical basis of explanation that secular science employs in the natural world. The Bible is thereby deprived of some of its most delicate and potent relationships, elements that tend to make its study, not unscientific, but a distinctive and transcendent science, a science with an inherent superiority.

We would ask the students, and especially the teachers, of the Bible to think with us for awhile on some of these ignored or forgotten principles of Biblical research.

We earnestly believe that there is no more important consideration which the Bible student can bear in mind than the fact that the science of Biblical research is justified fundamentally by its religious objectives. If the Bible is to function effectively anywhere, it is to function in the realm of religion. For that realm it was designed, in that realm it has successfully operated across many centuries, and to that realm wisdom will confine it. Then our task as scientific students of the Bible is to promote an intelligent knowledge of its contents to the end that it may most effectively deepen and enhance the religious experience of mankind. If our effort to secure and advance an intelligent knowledge of the Bible is not to be devoted to such religious ends, then scientific Bible study is without justification, for we repeat that the Bible must function in religion or nowhere.

In view of this important principle there are two cautions to be urged. The first is that the Biblical scholar not become so engrossed with the mechanics of his task that he will lose sight of the great spiritual aim. The real and constant menace of Biblical scholarship is hyper-technicality. Of course, a highly technical scholarship we must develop, if we are to maintain our respected place in the world of science; but let us beware that we do not stop with the mere technique of the enterprise, and be satisfied to revel in the intricacies of our own technical processes. Let us labor through class-room, pulpit, press, religious clinic, or wherever there appears an avenue of contact with the great

throbbing life of the world, to translate somehow into terms of practical faith and exhortation the resplendent gems of knowledge which have made fascinating our private hours of research. As teachers we should never lose sight of the real task that challenges our students when they turn away from our lecture platforms and face the earnest, practical appeal of a hungry-hearted world. We should help them get ready for that holy test. Right there our educational efforts will be tried as by fire, and it may be that the wood, hay and stubble of many of our pet critical theories will go up in the smoke and ashes of a blessed forgetfulness on the part of our former student, while the gold, silver and precious stones of real Biblical knowledge and example of Christian character and spirit will abide as a permanent asset for a great life of service. We are now at the heart of the whole question of Biblical scholarship, if it has any heart.

Our second word of caution is directed toward a far more grave and unbecoming offence. How utterly unthinkable it is that the scientific Bible scholar should employ his knowledge in an effort to repudiate and destroy religious experience! If one's own private study and thought lead him to become cynical and disgusted in his sincere attitude toward religion, so that he honestly has no sympathy for it, I raise earnestly the question if he has not become disqualified as a Bible teacher and scholar, and should not seek profitable endeavor in other fields? Of course when we speak here of religion, we are not contemplating the dogmas of traditional theology, but that mystical sense of relationship between the finite and the Infinite which constitutes the essence of whatever value or validity there is in religious experience. Surely the Bible scholar will ever tread with reverence in this realm, and the Bible teacher will view his student's religious experience with a most solicitous regard. It is right and necessary that the teacher lead the student on to a larger and more intelligent knowledge of the Bible, and this will inevitably bring a series of shocks to his simple faith of childhood; but surely no teacher would be so heart-

less as to treat with arrogant scorn these painful readjustments of intellectual life. He will lend sympathetic guidance to the student, and show him where the great permanent, constructive values of his religious faith still abide and continue to furnish life's richest elements. The propriety of such a method needs no argument to support it.

It is absurd to suppose that one is more scientific in his attitude when he is arrogantly disregarding the great religious considerations in Bible study. Science calls for the frank scrutiny of phenomena in any given field of investigation, and the religious phenomena hold chief place in the Bible. Of course it presents also literary phenomena, and historical phenomena, but in the nature of the case these are subordinate. It is hardly scientific procedure to suppress or ignore the primary and give first consideration to the subordinate. The Bible scholar is most loyal to the real spirit of science when he is discerning and displaying the religious heritage of the scriptures, for then he is dealing with the essential phenomena in his field of investigation.

A second important consideration of which the Biblical critic may all too easily lose sight is the fact that the Bible is bound up with the tenderest sensibilities of the human heart. We say the critic may lose sight of it: surely no scholar would rudely ignore or arrogantly scorn these sacred ties of devotion. One cannot even imagine any way in which such an attitude toward so sacred a matter could forward the cause of scientific Bible study. On the other hand, it must inevitably retard it; for if Biblical scholarship disregards the sensitive devotion of the popular Christian mind to the word of God, there will be created a prejudiced suspicion of the results of scholarship which will greatly hamper the advancement of an intelligent knowledge of the Bible. The critic could certainly not do less than be cautiously mindful of the inevitable reactions of Christian devotion.

There are three strong reasons why the Bible is so deeply imbedded in the most sacred affections of the popular Chris-

tian mind. In the first place, the Bible has been regarded as the direct cause of the grandest and most transcendent experiences human life can know. The critic may take refuge in the psychology of religion and comparative religions, and other scientific sources of analysis and appraisal, and feel that he has reduced the Bible to a secondary, if not quite remote, factor in such experiences, but there is not the remotest hope of convincing the popular Christian mind of these technical results. The simple, fervent Christian soul believes that the blessedness of the spiritual experiences which are his is to be credited wholly to that which the Bible reveals. Hence to him the Bible is the source of life's sweetest experiences.

Then, as a simple fact of human psychology, religion is the deepest sentiment known in man's experience. No other stimulus has ever been capable of so powerfully affecting human emotions. Men feel more deeply in response to religious appeal than to any other incentive that can be offered to the human spirit. It is therefore only natural that the Bible, so inseparably bound up with the religious feelings of the Christian life, should be imbedded in the deepest affections and tenderest sentiments of the Christian heart.

As a corollary of the potent appeal of religion to feeling, there is the fact that it elicits the most profound devotion of any cause which has ever made its appeal to the human heart. Men have suffered persecution and endured sacrifice for religion as for no other cause in human history. And in Christianity that cause is inseparably interwoven with the Scriptures, which contain the only authoritative revelation of the true and final religion. For that reason, many a devoted Christian would gladly die for his faith in the Bible: as a matter of simple historical fact, many have died for that faith.

Then, is it at all surprising that when a hand seems to be thrust forth in violence toward that sacred Book, the whole earth resounds with the protest of an outraged Christian devotion? It well behoves the Biblical critic to give earnest

and sympathetic regard to this sacred position of the Christian Scriptures.

This important fact is not to be evaded by the trite complaint that the objectionable sentiment is not devotion to the Bible, but insistence upon certain dogmatic views supposedly derived from the Bible and formulated into traditional theology. Religious experience will naturally and inevitably interpret itself in terms of theology. This is especially true of the Christian religion, and in many instances it is exceedingly difficult to sever the experience from the interpretation, and the interpretation from the Scriptures where it is believed that justification is found for the theology. Hence Christian experience, theology and the Bible are inseparably bound up together. What the technical critic lightly waive aside as traditional theology or interpretation has become interwoven with the most sacred experiences of the Christian heart. A tenderness of affection and beauty of devotion prevail in the attitude of the devout Christian toward his Bible which is sublime beyond comparison. The hand that wrenches violently here is a vandal hand!

The third principle of Biblical criticism we would urge, like the two former, is quite practical in character. It appears to have been entirely overlooked, however, by many critics of the last quarter century. It is this. Behind the historical forms and factors of the Bible there is a conscious experience which belongs to the religious psychology common to men in all ages and places. The question of what the religious instinct is, and whether it is native to man, we waive here. That problem is aside from our purpose. The all but universal prevalence of religion is a simple fact of history. It has manifested itself in many forms, but behind all the forms there is an original fact of individual experience. Religion has ever been the outreach of the individual soul toward the Unknown. Sometimes that unknown world has been peopled with many gods, and sometimes ruled by one God; but whether the conception has been monotheistic

or polytheistic, there has been the upward reach of the soul after deity.

This religious quest of the ages has been varied in form and expression according to the factors operating upon religious consciousness, but at the basis has been one common experience of the eager groping of the soul of man as he sought for religious satisfaction, the highest form of satisfaction known to the human heart. The great problem of this common religious experience has been the unworthiness of the human soul to abide in the presence of deity. By sacrifices and ceremonial ablutions of various sorts man has sought to overcome this difficulty. The supreme advantage of the Christian religion has been the sublimely reasonable and highly satisfactory answer it has offered to this question.

When the trembling Philippian jailer frantically called to Paul and Silas, "Sirs, what must I do to be saved?" he but voiced the deepest heart question of all the world of his day. From one end of the Roman Empire to the other this question was clamoring for an answer. It was the fact that Christianity offered such a reasonable and effective solution to this primary problem of religion that gave it triumph in the religious conflicts of that chaotic age.

In Christianity's solution of the sin problem there has been one great factor—the person of Christ. He has been Christianity's solution of all the problems of life and religion. The triumph of the Christian religion has been his triumph. The psychological reaction through which he has produced his religious results has been basally the same across the centuries. It is the exercise of faith in him by one who is possessed of the consciousness of being a condemned and helpless sinner. There might be many individual Christian experiences which this statement would not exactly define, but we may safely call it the common denominator of Christian experience. Those who have reacted definitely to these elements of consciousness have had the richest and most decisive experiences in Christ.

Behind all the phenomena of Christian history and experience lies this basal fact of reconciliation with God in Christ. The trappings of the experience may have differed, the theological definitions may have varied widely, but the conscious heart of the experience has been the same. Hence the Christian message has ever had one great central theme, which B. W. Bacon was wont to put in Pauline phraseology as "the word of the cross," but which we would state simply as man reconciled to God in Christ. This is the transaction of which Christian experience is conscious, and is therefore the gospel which the Christian missionary has proclaimed to the world.

The critic is in gross error who imagines any historical or environmental factors as superseding this fundamental fact of conscious experience. It binds Nathanael under the fig tree to the simple Christian soul of the present hour. It enables the practical, untutored Christian reader to understand the message of Paul far better than some modern scholars, who allow their vision to be eclipsed by ingenious reconstructions from a few ancient fragments of the pagan world.

Be it admitted without hesitation that historical reconstructions are legitimate and highly servicable in interpretation, so long as they do not develop into vagaries, and ignore basal facts of experience. The mistake of the modern critic is not in contriving historical reconstructions, but in becoming so enamored of his historical reconstructions that he assumes to know Paul better than Paul knew himself. At the heart of Paul's gospel was his own experience in Christ, initiated on the Damascus road, and the essence of all his later teachings was derived from that spiritual revolution. Whatever in thought forms and terminology and mode of expression Paul might have derived from his religious environment in the Graeco-Roman world, and there is no doubt that the contribution was large, yet at the heart of all Paul's teaching and religious conceptions was his conscious experience of redemption in Christ and divine

call to apostleship. Paul, then, was simply a great Christian, and found an experience in Christ which has been the conscious possession of millions of other believers across nineteen centuries. No scholar is a safe interpreter of the New Testament who seeks to ignore this basal experience. It is the effective point of contact between the apostolic teacher in his first century environment and the simple believer of today in his twentieth century environment. It is the chief fact which gives the New Testament value for our age, and enables the "word of the cross" to rescue human life today even as it did when it fell fresh from the lips of the Apostle Paul.

As the Bible scholar pursues his absorbingly engrossing task, he should beware lest the subtle charm of the technical should so ensnare his thought that he lose sight of the vital realities of human experience which produced the unique Book with which he deals, and is the only justification for his efforts at research. Bible scholarship which is blind to the needs of human life and deaf to the pleas of the human heart is unworthy of the holy trust essentially involved in such a task.

Paths Toward Peace

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The following five measures, though important, are not basic in building the structure of world peace.

1. Disarmament. The world's military budget for 1936 was eleven billion dollars. The military expenditures of the United States have topped a billion—264 dollars for each man, woman and child in the nation. This is a terrific burden. Every wise citizen will regret it and seek by every just and reasonable means to reduce it. It is well to remember, however, that the reduction of armaments will not remove the causes of war nor insure peace among the nations.

Men stung with a sense of injustice will fight even though they have no weapons. There is the story of a Hebrew judge who slew six hundred Philistines with an ox goad and of another Hebrew who laid low a thousand with the jawbone of an ass: disarmament didn't pacify the Hebrew-Philistine border. You can't quiet a quarreling home by hiding the rolling pin. The reduction of armament is important but it doesn't remove the causes of war.

2. Munitions. The recent munitions investigation has aroused a great deal of interest. The investigation revealed nothing criminal on the part of the munition makers. They have used methods in promoting the sale of their products which would have gone unquestioned in any other business. Their misfortune is that they sell war material instead of food and clothing.

3. Horrors of war. Those who are old enough to remember the World War will recall the atrocity stories which were circulated at that time. Nobody believes them now. We have been liberally harangued with the almost certain horrors of any future war. I suggest that this is not an effective way to promote peace. The net result of these horror stories is to increase fear and confusion. They produce a state of mind which is quite incapable of the keen insight

and patience and courage which are essential to the building of the temple of peace on earth. If we ever create peace it will not be because we have been frightened into doing it by the horrors of war but because we have been inspired to do it by the possibilities of human welfare and happiness in a world of co-operation.

4. Peace pacts. Nor can a great deal of confidence be put in peace pacts which attempt to freeze some present settlement. Modern Locarnos are like the truces my brother John and I used to make. When one of us would get the thing he wanted he would shout "King's X! Let's call it quits." He cried for peace because he had what he wanted; why should he fight any longer? A peace pact that attempts to quiet an international frontier where injustice lingers can only postpone the day when war will break out with increased bitterness. The making of pacts, useful in some instances, can not be called a perfect solution of the problem of war.

5. Pacifism. A too strong emphasis upon pacifism will injure rather than help the cause of peace. After all, the position of the pacifist is somewhat hypothetical. It is unfortunate that lovers of peace should refuse to work together merely because they cannot agree on some highly theoretical question. There are millions of men who are willing to work for more just relations between individuals and between nations, promoting peace in this substantial way, who are not willing to take the extreme stand of pacifism. We can't afford to lose their co-operation and support merely because they are unwilling to go the whole way of non-participation in war.

There are some major adjustments which must be made before the foundations of world peace can be considered secure.

1. One of these is economic justice to all men and to all classes. When men are economically secure they do not want to fight. The man who has a job in which he is interested and which pays a fair income is the most peaceful animal alive.

On the other hand the man who is economically insecure can be induced to fight anything or anybody. He is like the little child who, slightly ill, doesn't know what is wrong with him, so he quarrels with his playmates, with his parents and even with his pets. A man who is economically insecure will fight—windmills, Hottentots, or the man in the moon. He is the easy victim of war propaganda. Every measure which gives work to men at a fair wage is contributing to the solid foundations upon which world peace will eventually be built.

2. Another essential for world peace is flexibility in the relations between nations. There is an eagerness on the part of all men in dealing with difficult problems to find a solution that can be regarded as final and fixed. This sort of solution is not possible when you deal with living, growing, thinking individuals or groups. Our relations are not fixed; they are in a continuous process of change. The relation of parent and child is continually changing from year to year and from day to day. Our traffic laws are not today what they were ten years ago. The relation of teachers and students in the school is continually changing. Employer and employee must be always adjusting the interests of each to those of the other.

International relations are not an exception to this rule. The word *forever* should not be used by statesmen; let's reserve it for theologians! Problems of an international character cannot be disposed of in such a way as to regard them as permanently and unalterably solved. Treaties must be modifiable. When treaties are not modifiable by the processes of conference and negotiation the nation which suffers injustice resorts to war. Because human life is a fluid, changing thing the treaties which govern its relations must be always open to modification in the light of the best wisdom of any period.

3. Colonies. The world is in need of a new policy toward those undeveloped areas which have been held in the form of colonial possessions. The old attitude of ownership

and preferred access to raw material is outgrown and unworkable. The colonial people themselves are not willing to be owned and exploited in this manner, nor will the great nations that are without colonies be willing for other great nations that own colonies to exploit them in this way. Furthermore, the possession of colonies is no longer profitable. The only possible profit from colonial possessions is a kind of satisfaction of national vanity which is thoroughly negative and without any value.

In view of these facts why cannot colonies be regarded in the international field somewhat as raw material and markets are regarded within a nation: open to all upon a fair and equal basis? Let colonial possessions which are capable of it be self-governing and let those that are incapable of self-government be held as mandates under the League of Nations. Certainly such a colonial policy would remove one fruitful cause of war.

These five things any man can do to promote the cause of peace:

1. Think clearly. And this means that one should be able to form an opinion of his own and express it in simple, understandable language. Someone has said that democracy in America is degenerating into rival camps of rooters and that our leaders are striving to outdo each other as cheer-leaders of these camps. That isn't democracy. The foundation of democracy is individual judgment freely formed and freely expressed. Every man who directs his mental life in this way is contributing to peace.

2. Disputes can be adjusted by conference. That is what nations do even after they engage in war. They sit down and try to do under fearful handicaps what they could have done well if they had attempted it before the horrible holocaust of war.

In the interest of the vast possibilities of compromise and conference let it be remembered that right is never all on one side nor is there always wrong on both sides. There is also enough of enlightened sentiment in the world

to re-enforce and support the processes of arbitration and judicial settlement. Let's dare to hold the high faith that any dispute anywhere between nations can be settled peacefully.

3. Cultural bonds between nations should be increased. Suppose that, instead of building a battleship, we should select a thousand of the finest graduates from American colleges and send them abroad to all the highly cultured nations of the world for two or three years of post-graduate study. The possibilities of international understanding in this investment would be vastly more than any battleship could carry.

The recent Harvard Tercentenary in which the leading scholars of the world participated was a grand contribution to world peace. Travel is another form in which these cultural bonds can be strengthened and tightened. This privilege should not be limited to the wealthy, but should be made available to thousands of common working people.

4. Support humanitarian policies and work. It is highly significant that those nations of Europe which have done most for the underprivileged, the poor and the aged are the most peaceful nations. You could almost put this principle into the form of a law: the more humanitarian and socially minded a government is the less militaristic it will be. Every move in the interest of the underprivileged classes is a move toward world peace.

5. Prayer. In attempting to contribute one's bit to so vast a cause as world peace, a cause that confronts vast difficulties, one almost instinctively expresses his zeal in the form of prayer. There are so many things involved that are clear beyond the reach of one's hand; prayer becomes his natural expression. The whole universe is woven with a web of spiritual power which makes for harmony and beauty and peace. The man who prays allies his spirit with this vast, creative, harmonizing Power of God, a Power which will eventually lead men into the paths of peace.

Expository.

Is BAPTIZŌ Used With EN and the Instrumental?

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In the words of the poet,

"New occasions teach new duties,
Time makes ancient good uncouth;
We must upward still and onward
Who would keep abreast of truth."

We can see something of a challenge to our thinking of new problems and our rethinking of old ones. It is not our purpose to discuss whether "Time makes ancient good uncouth," but to say that time has, through the practices and teachings of the Roman Catholic Church done a great deal to the meaning in most modern tongues of the word "baptize."

Perhaps some are willing to leave the issue entirely alone, but it seems good, in view of the various practices resulting from imperfect translations, to re-open the case. Such a study seems to be necessary because of the inconsistency, of the usual course in translations, based seemingly upon a felt need to be true to the teachings of a denomination instead of adhering to the Greek text, or of trying to present a translation that would, on the one hand, please the aspersionists and, on the other, not offend too much those who insist on the true form of baptism.

We shall try, therefore, to set forth our ideas of the expression *baptizō, en hudati* in an exegetical presentation, comparing the thoughts of various commentators, and yet holding true to the original Greek text.

Let us first notice the form of the locative case. As we know it in the *Koinē* Greek of the New Testament, its form had come to be the same as that of the dative and instrumental. However, some of the distinctively locative forms

persisted, such as, *oikoi, Athenesi,* and *thurasi.* The Aeolic dialect has *mesoi=en mesō.*

Although there is any number of examples of the pure locative, separate and distinct, it is sometimes hard, observes Moulton,[1] to draw the line between the locative and instrumental, and Blass[2] adds that it is not always possible to decide the case. "However," says Dr. Robertson,[3] "that uncertainty exists but seldom." In some examples (*en machairē,* Mt. 26:52) where the activity of the verb is conceived as finding expression in the object mentioned, *en* with the locative is nearly equivalent to the instrumental case, though, as a matter of fact, *en* always has the locative, as it does in this reference.

As to the meaning of the locative case, Dr. Robertson[4] says, "It is indeed the simplest of cases in its etymological idea. It is the *in* case as Whitney finds it in the Sanskrit. It is location, a point within limits, the limits determined by the context, not by the case itself. The word itself is the main determining factor in the resultant sense, and each example has its own atmosphere."

How, then, is it used in the New Testament? It appears both without and with the preposition *en.* The locative without *en* is much more common in Homer than in the later Greek, whereas in the modern Greek vernacular, *eis* and the accusative completely crowd out the locative, as well as the instrumental and the dative. "It was only by degrees," says Dr. Robertson,[5] "that *en* came to be associated exclusively with the locative case and *eis* with the accusative as a result of the triumph of Ionic-Attic Greek." The preposition *en* therefore, in itself simply states that the location is within the bounds marked by the word with which it occurs. Its meaning is not "near," but "in," that is, "inside." Consequently, very little can be made from the absence of *en* in certain places, for we may compare *tō ploiariō ēlthon* (Jo.

[1] Clerical Review, 1901.
[2] Quoted in Robertson's Grammar of N. T. Greek, p. 109.
[3] Ibid., p. 520.
[4] Grammar of N. T. Greek, p. 520.
[5] Ibid., p. 585.

21:8) with *en ploiō* (Mt. 14:13), or *hudati baptizō* (Lu. 3:16) with *baptizō en hudati* (Mt. 3:11). A host of other references will show that *en* adds so little to the locative case that it is not surprising to find it so frequently omitted. But the point to remember is that *en* was necessarily confined to the locative, and finally it and the locative were crowded out by *eis* and the accusative.

The study of *en hudati*, or the simple locative without the preposition, used with *baptizō* seems to be necessary because of the many errors in translation. In our three Portuguese versions, we find that Almeida and the Brazilian invariably translate *hudati* and *en hudati* by the expression "*with* water," whereas that of Figueiredo (a priest) always translates it "*in* water," showing that he gave the proper force to the verb *baptizō*, "immerse." The Spanish translation divides the number about equally between "with" and "in," while in English, the King James edition of 1611 consistently holds to "with," and the American Revised divides about equally between "with" and "in."

In presenting these references, we shall use first those taking a preposition with *baptizō;* then, those of *hudati* without the preposition *en;* and finally, those with *en hudati.*

It will be literally impossible to arrive at a complete understanding of these passages unless we remember the exact definition of *baptizō*, and let it, since it is the verb and therefore the most important part of the sentence, have its just place in the final translation. Thayer defines it thus: "to dip repeatedly, to immerge, to submerge."

Egeneto Iōanēs ho baptizōn en tē erēmō—Mk. 1:4.

Though the baptizing took place, quite naturally, in the River Jordan, which was included in the general term "the wilderness" or "the deserted region"[6] of Judea, a purely locative idea, we have yet to find one who would call this use an *instrumental.* It would be absurd to translate it "baptizing *with* the desert." The same may be said with reference to Mark 1:5—*kai ebaptizonto hup' autou en tō*

[6] Robertson, "Word Pictures," Vol. I, p. 253.

Iordanē potamō. The verb *ebaptizonto* here is the imperfect, to show that as the people were coming and confessing their sins, they were being baptized (immersed). The preposition *en* is quite naturally used with the locative, for the place name *Iordanē potamō* immediately follows. Here, too, the *en* could not be used with the instrumental, for John was not baptizing *with* the Jordan River, but *in* it. The parallel passage, Matt. 3:6, omits only the agent, *hup' autou.* Here Bruce[7] says, "The movement of course was gradual. It began on a small scale and steadily grew until it reached colossal proportions." Plummer[8] adds, "It is his office to bind them to a new life, *symbolized* by immersion in water." (Italics mine).

Somewhat different is Mk. 1:9, for here we find *eis* and the accusative making its inroad on *en* and the locative, which it finally succeeded in crowding out entirely. Dr. Robertson[9] observes that *eis* (*en-s*) is merely a later variation of *en,* and that it originally was used with either locative or accusative. It is not surprising, therefore, to find the two expressions side by side here with the same meaning.

Let us notice now those references where *baptizō* is used with *hudati.* In Mk. 1:8 we see, *egō ebaptisa humas hudati, autos de baptisei humas Pneumati Hagiō.* On this verse, Dr. Robertson[10] says, "So Luke (3:16), the locative case, *in water.* Matt. (3:11) has *en* with water and the Holy Spirit. The water baptism by John was a symbol of the spiritual baptism by Jesus." Although the preposition *en* is not used here, the force of the verb, together with the context, makes it necessary that we recognize *hudati* as a locative. Dr. Robertson[11] thinks that in Luke 3:16 we have a pure locative, though there the preposition appears with *Pneumati Hagiō* but is not used either with *hudati* or *puri.* As has already been shown, the presence or absence of the preposition was of little importance. The principal idea which the

[7] Word Pictures, p. 26.
[8] Ibid., p. 26.
[9] Grammar of New Testament Greek, p. 584.
[10] Word Pictures, p. 255.
[11] Grammar of New Testament Greek, p. 521.

expression undoubtedly carried to the person who understood Greek was, "I indeed baptize (immerse) you *in* water. He will baptize you *in* the Holy Spirit and *in* fire."

Although Acts 1:5 does not differ widely from those passages already noted, we shall study it. *Ebaptisen hudati humeis de en Pneumati baptisthēsesthe Hagiō.* Commenting on this verse, Hackett[12] says, "*with* water, as the element by which, *in* the Holy Spirit, as the element in which, the baptism is performed. The insertion of *en* may be slightly localizing with reference to a copious impartation of the Spirit's gifts and influences." In connection with this comment, Dr. Alvah Hovey, editor of the Commentary, inserts the following explanation: "The preposition *en* is always expressed when baptism in the Holy Spirit is spoken of, but often omitted when baptism in water is referred to—perhaps because the local sense is sufficiently expressed by the verb when followed by the *customary* element for immersion, while it needs to be made certain when that element is spiritual." It must be pointed out here that neither Westcott and Hort's nor Nestle's edition of the Greek New Testament shows the preposition *en* with *Pneumati Hagiō* in Mk. 1:8, so that Dr. Hovey has erred in this particular, though the general spirit of his note adds greatly to the worth of the comment on this passage.

John's own words (Mt. 3:11), to which Jesus is apparently making reference, use *en* both with water and with the Holy Spirit. Dr. Robertson[13] says, "There is a so-called instrumental use of *en* where we in English have to say 'with' (Rev. 13:10—*en machairē* like *machairē* Acts 12:2). That is to say, *en* with the locative presents the act as located *in* a certain instrument, like a sword (Robertson, *Grammar,* pp. 589 f.). But the instrumental case is more common without *en* (the locative and instrumental cases having the same form) . . . No distinction therefore can be insisted on here between the construction *hudati en Pneumati* (both being

[12] American Commentary on Acts, p. 32.
[13] Word Pictures, Vol. III, p. 8.

in the locative case, one without, one with *en*)." Some have labored unduly to try to make this *hudati* an instrumental, saying that it is the *instrument* used in baptism. They seemingly have forgotten the force of the verb *baptizō* in this connection, for, although water is the *element* used, the action is not in the substantive (water), but in the verb, just as in the second instance, the action is not in the Holy Spirit, but again in the verb. The translation of Goodspeed (Am. Trans.), and of Mrs. Montgomery (Cent. Trans.) render "in" both with water and with the Holy Spirit, whereas the American Standard Version has "with" water, and "in" the Holy Spirit. Why this difference when only one verb is used, and when the sense is exactly the same, as the cases are the same? That there exists what is generally called an instrumental use with *en* cannot be doubted, but an examination of each reference, and there are not many, will reveal something quite different from what we see in *baptizō hudati* or *en hudati*. Dr. Robertson[14] aptly shows "that the LXX accelerated the vernacular idiom in this matter. The Aramaic probably helped it on also. The blending of the instrumental with the locative in form facilitated this usage beyond a doubt, and the tendency to use prepositions abundantly helped also. But even so, one must observe that all the New Testament examples of *en* can be explained from the point of view of the locative. The possibility of this point of view is the reason why *en* was so used in the beginning. I pass by examples like *baptizō en hudati, baptisai en Pneumati Hagiō kai puri* (Matt. 3:11) as probably not being instances of the instrumental usage at all." One must add that according to the strict sense of *baptizō*, it would seem impossible to make *hudati* or *en hudati* out as instrumental. This fact cannot be over-emphasized.

In Acts 11:16—*men ebaptisen hudati, humeis de baptisthēsesthe en Pneumati Hagiō*, we have the same words just studied in Acts 1:5, for Peter remembered them as coming from the Lord, who quoted John the Baptist (Matt.

[14] Grammar, p. 590.

3:11). This immersion *in* the Holy Spirit is pictured as figurative by Neander, Meyer, Bleek, Plumptre, and Broadus.

There are various passages that use either *en tō onomati* or *eis to onoma* (Matt. 28:19; Acts 2:38; 8:16; 10:48; 19:5; 1 Cor. 1:13, 15), about which Dr. Robertson declares,[15] "No distinction is to be insisted on between *eis to onoma* and *en to onomati* with *baptizō*, since *eis* and *en* are really the same word in origin." Also, Gal. 3:27—*hosoi gar eis Christon, ebaptisthēte*—shows another side of the picture, as do Rom. 6:3, and I Cor. 10:2. Meyer[16] says, *baptizein eis* never means anything else than *to baptize* in reference to, in respect to; and the more special definitions of its import are furnished simply by the context . . . Undoubtedly the name 'Jesus' was *named* in *baptizing*. But the conception of becoming *immersed into Christ* (in Rückert and others, and again in Weiss, *Bible. Theol.*, p. 364) is to be set aside, and is not to be supported by the figurative expression in Gal. 3:27." Hovey[17] adds that these words "do not agree with the idea that baptism was intended to produce faith in any one who did not wish to be a servant of Christ, or to implant the germ of it in infants."

What is the main point in these references? Do *en* and *eis* have the same sense when used with *onoma* or a person as they do when used with *water?* The teaching of the whole New Testament is to the effect that baptism is *immersion in water*, but that no one can be baptized *in* or *into* a name, or *in* or *into* Christ. When used in this sense, then, Meyer is right in insisting that the idea is "in reference to."

Finally, let us notice a few examples were *baptizō* occurs with *en hudati.* The passage in Matt. 3:11, to which we have already referred several times, is: *egō men humas baptizō en hudati.* Broadus[18] says, ". . . *in* water is the proper rendering of the preposition and case here employed. In a few expressions the Greek has *en* 'in' (with its case),

[15] Word Pictures, Vol. III, p. 35.
[16] The Epistle to the Romans, p. 230.
[17] American Commentary on Galatians, p. 50.
[18] American Commentary on Matthew, p. 50.

to denote merely the instrument or means . . . But it must be observed that this use of the preposition is rare, and it cannot with propriety be so understood unless the connection is such as altogether to exclude the common and natural meaning."

Egō baptizo en hudati—Jo. 1:26, must of necessity be translated "I baptize (immerse) *in* water, as also Jo. 1:31—*ēlthon egō en hudati baptizōn* and 1:33—*ho pempsas me baptizein en hudati houtos estin ho baptizōn en Pneumati Hagiō.* In each of these instances we have *en* used with its locative case, and since the baptism is immersion, one must translate, "baptize (immerse) *in* water," not "baptize (immerse) *with* water."

Let us notice yet one more instance of *baptizō* with *en.* We have: *kai gar en heni Pneumati hēmeis pantes eis hen sōma ebaptisthēmen.* I Cor. 12:13. Commenting on this, Gould[19] says, "For *by one Spirit*—should be *in one spirit,* denoting the spiritual element in which the act is performed. Baptism is not merely an outward act in water; it has a spiritual side, the outward rite symbolizing an inward, spiritual reality. And yet as the body is baptized in water, so the soul is baptized in the Spirit of God."

What, then, has this study demonstrated about the translation of *baptizō en hudati, baptizō hudati?* To try to say that the question is merely denominational is to miss the point. It is of far greater importance—it is grammatical and exegetical, and if we forsake the Greek here, then why hold to it rigorously elsewhere? This interpretation is not new; many have held to it in the past, but now it is restated and must be insisted on as the only one that conforms with the strict sense of *baptizō* and the locative case of *hudati.*

[19] American Commentary on the Epistle to the Corinthians, p. 106.

Under Orders.

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Part II. The Great Commission

(Part I in January 1938)

The higher relationships in the world are personal, and it is natural for One Person to be Head of all the world. Such a conception makes for unity and hope. The great commission, then, is personal and it was given by the Lord himself just before he returned to glory. It stands as final until the Lord Jesus changes it. His subjects therefore should manifest in their life and conceptions the attitude of humility and of loyalty to Christ as the Head of this enterprise for all mankind. Humility should make us cautious about giving heed to other voices which sound another note from that which is taught in the Bible. Courage and loyalty come within the bounds of the commission and we should be mindful enough to keep well within our orders. It is so easy to add to these orders or take from them.

Three parties are directly concerned with the commission. The first is the Lord Jesus who gave the order. The Holy Spirit is the Agent in carrying out this command. And the disciples of Christ are the messengers through whom the commission is accomplished so that all men may hear this good news of salvation for a lost world. All these parties to the great commission are active constantly and will continue to work until the purpose for which the commission was given shall be accomplished in the world. The believers in Christ Jesus should strive to be as loyal and faithful to the great commission as the other two persons who work in the accomplishment of this great task.

Personal Witness

The twelve apostles were selected, except Judas, upon the basis of their ability to report their experiences as free as possible from any colouring which might lessen the value

of their testimony with reference to any fact within their notice. The one qualification which they needed was to act normally under great experiences; for they had to give an accurate account of the work of the Messiah during his first act. We believe that the selection was the very best that could have been made at that time, and the record of the facts as witnessed by others, or the interpretation of the experiences which many had during the early days of the commission, all these facts as given by persons prepared through experience could not be more reliable in any other field of knowledge than that which is recorded in the New Testament.

The Lord Jesus had a very definite limit in which to work. He had to wait until he reached the age of thirty before he could make himself manifest to Israel. Yet he must have seen many things which he would have been pleased to do before the age of thirty. However, his work moved with progressive pace from his first acts until he came to the cross. His disciples have given us their testimony of what they saw and heard in his work and words. Christ taught the truth in the face of opposition; and the more he presented the truth of God the Father, the nearer he came to the cross. He had no other choice. It was the cross or falsehood in his life. And he could not be false. He faced death with the statement to his disciples: "But after I am raised up, I will go before you into Galilee" (Mt. 26:32). The testimony of the disciples is made more striking in the fact that they were compelled again and again to record what they did not wish to see. His death was a great shock to them and his resurrection was a greater shock. Thomas had to see before he could believe that Christ was risen from the dead. These experiences are so true!

The lives of the believers in Christ show the work of the transforming power after the Day of Pentecost. The desire for position had gone; their fear of death no longer possessed them; and in time they lost much of their opposition to the nations who should have part in the gospel of salvation.

Here was a power at work in their lives changing their thought in a normal way, that is, through evidence which brought to them the Father's will, and they were changed by faith and not by fiat. So then we have a double testimony through the disciples in that we not only have the record of what they saw and heard, but we have the fact of their changed lives. Added to this is a kindred fact, that those who accept the record of Christ Jesus, by faith as he fulfilled his first function, experience this same transformation which is made manifest in the disciples of Christ. Here is a living gospel.

Christian Groups

The first function of believers under the great commission is clear. It is to witness for Christ. The second function is to organize Christian groups in all parts of the world. The Lord Jesus said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:18, 19). Here are two points. One has to do with organization and the other with the limits to this command.

The apostle Paul evidently believed that this order means that churches should be organized in every city and in every section where there is a group of converts. This is what Paul did on his first missionary journey; for the missionaries did not leave the converts until they had appointed "elders in every church" (Acts 14:23). The whole point of the commission is for a group of Christians to be organized in a local community that the gospel may become active in that section. Other expressions are used in this connection by many Christians today which include more than the original order of Christ. Some say that we must "Christianize" the world and "evangelize" the world through the great commission. Now these are vague terms but it is easy to read the work of the Messiah in his second function into the great commission through such terms. It would help matters if we

would be more scientific in our terminology and then be more loyal to the true meaning of the commission of our Lord.

The expression, "Make disciples of all the nations," is stated in another form by Jesus Christ when he said: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations" (Mt. 24:14). Here we must assign a minimum value, at least, to these words of Christ. This means that Jesus Christ expected his disciples not to stop until they had seen the gospel planted through little Christian groups in every nation on the earth. If we attempt to assign a maximum meaning to these words, we must not include the work of the Messiah in his second function.

The great commission, then, has definite functions and a definite limit. While at home in the States in 1936 I was impressed with the fact that many Christian leaders do not seem to realize that the great commission is a very definite thing and will end some day. Some of them seem to be working at a task which is very indefinite in their minds, and therefore, endless. Such an attitude may account, in part, for the fact that missions does not always hold the first place in the program of the local church. The great commission unifies the whole Christian program in that it is definite and has an end. But the end has not yet come, and the time will not come to let down in our zeal for the lost until Jesus Christ himself gives us another commission. Let us not forget that we are working under orders that hold until the task has been accomplished for all nations.

Training Converts

The third part of the great commission has to do with training the converts, and here the churches have failed to a sad degree. But for the purpose of this article, let me say, that we should not forget the main purpose of the commission for us. Then training must look back on the commission. Three things are necessary in the personal part

of the commission to men. Each one must live, witness, and work for Christ. Training, therefore, should seek to produce better Christian character, or vital living for Christ. It should promote the missionary spirit as the great purpose of the Lord for us. And each one should have part in the winning of men to a personal fellowship with Christ, and every church should be busy in organizing Christian groups in sections where there are no local churches. Here is a missionary program for every church.

The Relation of the Great Commission to the Kingdom of God

Jesus Christ, while on earth, had much to say about the kingdom of God. He began with the message of John the Baptist. Christ said: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mk. 1:15). The great subject of the Old Testament is the Kingdom of Heaven; for the leaders of Israel were more interested in that question than in any other. So that the leaders of Israel in the days of Christ Jesus were thinking about the restoration of Israel. The Lord Jesus had to make contact with this point in their minds and try to lead them to the conception of the gospel as revealed through the first function of the Messiah. But he met with stubborn hearts and vigorous opposition to his ideas and plans.

The Lord presented the kingdom of God from many angles so that he might prepare the people of Israel and the nations of the world to understand many points which the Old Testament could not reveal. Here we name four of these points. The first had to do with personal salvation, or entrance into the kingdom of God. Nicodemus was told very plainly that he must have a new heart before he could "see the kingdom of God" (Jno. 3:3). Then, the rule of God in the heart of a man constitutes one phase of the kingdom of God on earth.

The second point which we name is that Jesus Christ made it plain that there must be a process to the kingdom of God. This seemed to be a new idea to Israel. Christ indi-

cated strongly that he must leave and then return later. It is self-evident that the kingdom could not be set up on the earth until there should be subjects for it. And we might add just here that there must be subjects of the kingdom of God in all nations before the Messiah can act in his second function to establish the kingdom of God on earth. This fact makes the great commission precede the second function of the Messiah.

The third point has to do with the act in setting up the kingdom of God on the earth. The Lord Jesus made it clear that there must come a great crisis at the end of the gospel age, the age in which the great commission is being accomplished, and we know this to be the age in which we live. Christ taught this in parables and also he presented this idea in other forms. He made it plain that the wicked would meet a day for them just like the days of Noah. He said: "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man" (Lk. 17:26). The second function of the Messiah will be fulfilled when Christ deals adequately with a wicked world at the command of the Father God.

The fourth view of the kingdom of God which Christ presented has to do with this great hope fully realized on the earth. Christ said on that last night: "I shall not drink from henceforth of the fruit of the vine until the kingdom of God shall come" (Lk. 22:18). So that the Lord's Supper does not only look back in remembrance to the act of the first function of the Messiah, but it also looks forward to the glorious time when the kingdom of God shall be fully realized on the earth. This means that we now stand between the two great functions of the Messiah: the first has been fulfilled in the cross of Christ and we see it presented in symbol through the Lord's Supper; and the second function of the Messiah remains for us a great hope which we should contemplate with joy as we partake of the bread and wine in the Lord's Supper. What a thrilling statement: "Until the kingdom of God shall come!"

The Kingdom of God Which Lies Outside of the Great Commission

The kingdom of God, as we have seen, is definitely related to the great commission, but now we come to some points which lie outside of it. Just here it might be well to note the positive and negative sides to righteous love. The positive side of love works through grace and faith for the salvation of men. The first function of the Messiah opened up this living way to the Father, and the law of freedom and personal responsibility is made sacred through this operation of grace for all men. However, there is another side to righteous love; for there must be a way provided for love so that the operation of love may move freely in the salvation of men. It is like the cultivation of a field. The farmer knows very well that he must keep the weeds and grass removed from his growing crop so that the plants may grow freely and receive the fertilization which they need from both the soil and the air. Such a process may represent the negative side of righteous love. This is the second function of the Messiah and he will act in judgment upon a wicked world in this function. He must prepare the way for the coming of the kingdom of God and the reign of peace on the earth.

It ought to be plain to every Christian that the great commission does not provide for an adequate control over the ones who deliberately reject Jesus Christ and his plan of salvation for every man. Judas should be a warning to those who cherish the hope that the time will come when all men will accept salvation in Christ upon the terms revealed in the Bible. No true Christian desires to see any man lost; but the fact stands that we are not promised salvation in terms which guarantee that every man will accept the gospel in Christ. In short, the great commission does not provide a way for a new humanity, a regenerate way of living, among those who do not accept Christ by faith, and it does not provide for those who confess Christ with the lips only.

The great commission does not deal adequately with Satan. We do have the personal promise that, if we "resist the devil" (Jas. 4:7), he will flee from us. This applies to those who are living in constant touch with the Lord Jesus through the Holy Spirit and the Word of God. We cannot expect permanent peace and justice in the world so long as Satan is permitted to enter our peace plans and methods. He must be eliminated from the scene of action before justice can be realized on the earth. No point in the Bible is clearer than this.

It is just as clear that the power to remove Satan from human society does not come within the realm of human grasp. We do not have that power through the terms of the great commission and we have no promise that we shall be given this power in the future. God the Father has seen fit to keep this power within the Trinity, and the execution of this act will be placed in Christ. He will give the angels charge to bind Satan and cast him out at the appointed time.

The adequate dealing with Satan and those who refuse to accept Christ Jesus according to the terms of the gospel in both cases lies outside the great commission. The Messiah in his second function must deal with both forces in the world. However, this alone will not bring the justice and peace which men need and which the promises in the Bible reveal. The whole environment of man including his ideals must be changed before the highest plane of society is reached which it is possible to reach in human flesh. Christian men still live, today, largely under two ideals. Our personal relation to Christ demands that he rule in our motives and, as far as possible, in our acts. However, the motive which controls the society of man today does not have Christ at the center like he is at the center of an individual life. In other words, the first function of the Messiah dealt adequately with the relation of the individual to Christ but it did not apply to society in this way. We can see, therefore, the great need for the social units in which men live to be brought under the control of Christ also.

The Messiah in his second function will not only remove Satan and his followers, but he will act upon the environment of man so as to establish his control over the center of society, and thus make the Lordship of Jesus Christ a reality, even over the nations of the world. Such a change of our present ideal must affect our way of living and open to us new methods of business and new sources of production for our daily needs.

Social Aspects of the Great Commission

It is not our purpose to discuss this part of the subject just here but merely to call attention to this side of the commission of Christ. The gospel has promoted freedom for men. It seeks justice for the weak, and sympathy and help for the needy. It has abolished human slavery in modern civilization and is still reaching out to all nations with this gospel of freedom. Christian motives are being felt in large industry. The Christian motive of peace is receiving much attention today. It is sad, but we must recognize the fact, that much of the world today does not admit the living dynamic of the Christian motive. However, the witnesses for Christ must march forward until all nations hear about the real Christ Jesus and his grace of the cross and his victory over death.

Time of Harvest

The struggle started in the great commission leads us directly to the time of harvest, just as the ministry of Jesus Christ led him to the cross. The only way to avoid the harvest is to compromise with the world, and true Christians will die before they will bow to Baal. Christ could not lie and that made the cross inevitable for him. The gospel of Jesus Christ has promoted peace and justice for all men which means that no one class of men should control another class contrary to the wishes of that class. And just here Satan reaches for his throne. He is selfish and a liar so that he will not see his throne removed from him. The

issue towards which the world is moving very rapidly lies just here. The gospel of the great commission is being challenged on a world-wide basis. A different gospel is rising which claims the right of might. Christ says that right is inspired and must win because God is good. Satan says that might is right and inspired by the State and therefore it will win. The State is supreme in the system of Satan; but God the Father as revealed in Jesus Christ is supreme by the terms of the great commission to Christian men.

The time of ripening is just that time when every man is called to accept one system or the other. It is the right of human thought through personal freedom; or the right of the State as expressed through one individual over the rest of men. Every man must decide just where he wishes to stand. This contest is new in the sense that it has never been made on a world-wide scale before as it is today.

Now we come to the reaping of the harvest and that brings us to the second function of the Messiah. We simply state it as a fact. The time has come for the Bible to have freedom and to speak as far as it can without serious controversy among true Christians who love the truth. We are clear in two things. The Bible teaches clearly two functions of the Messiah. The first has been fulfilled and we live under the great commission. The second function will come at the consummation of the commission in all nations. Christ Jesus could not act in the second function while he was on earth the first time. This second function of the Messiah is still future to us.

The second thing which is clear to us today is that we have a challenge of Satan on a world-wide scale in his purpose to crush out the main terms of the great commission. In short, the true Christians are marching towards a crisis today in conflict with Satan on a worldwide scale. The least that we can do is to expect victory in whatever field the contest may rage. The terms of the great commission will continue to be binding until the time comes for the Messiah to act in his second function.

Facing Pastoral Problems.

Professor Gaines S. Dobbins, Editor

Looking Toward the Solution of the Church Attendance Problem.

By the Editor

There are two contrasting viewpoints which may be taken regarding the church and its claims on the time and attention of people: (1) The church needs a congregation—the preacher needs an audience; (2) the community needs the church's ministry—the people need the preacher's message. In dealing with the problem of church attendance, much depends upon which of these attitudes is taken by the church and the minister. There was a time when it was taken for granted that self-respecting people in a Christian community would as a matter of course attend services of worship in the Lord's House on the Lord's Day and give respectful attention to the preacher's sermon. However much it may grieve us, conditions have changed and are changing, so that time-honored assumptions are going by default and a radically different conception of the use of Sunday has become widespread even among the so-called "best people." At least two factors are powerfully operative in bringing about and maintaining this changed attitude—revolt from the restraints of the old moral sanctions, finding expression in an irresponsible new freedom, and the intensity and attractiveness of competition for people's interest and time on the Sabbath. The decline in church attendance is not local but general, and is accounted for by conditions that grow out of a fundamentally changed individual as well as mass psychology.

In a previous discussion we faced certain facts disclosed by the study of 133 representative churches of the better type in the country, in villages, in towns, and in urban cen-

ters. These studies, briefly summarized, revealed that (1) houses of worship are generally too small to seat the total membership; (2) a number equal to approximately one-half the resident membership attends the morning preaching services; (3) the evening attendance represents a number equal to one-third of the resident membership; (4) only one out of ten church members, on the average, attends prayer meeting; (5) about fifty per cent of the church members and their families attend Sunday-school; (6) about thirty per cent of the church's members do practically all the giving. These figures, it should be remembered, come from far better than average churches whose pastors are seminary graduates with many exceptional advantages. It would be interesting to know what a cross-section of privileged and under-privileged churches would reveal in this matter of church attendance. The chances are that our averages would be cut about in half.

We are thrown back on two basic questions: "Why do not people go to church?" and "Why do people go to church?"

In a recent number of a popular magazine there appeared a provocative article headed, "Why I Don't Go to Church." The author confessed a long habituation to church attendance through childhood and youth. He professed a real concern for the church, affirming his faith in the Christian fundamentals. He told of having interviewed scores of people who, like himself, had given up church attendance, and undertook to classify their excuses—late work on Saturday, Sunday as the only day for recreation, a more satisfying sense of worship in the out-of-doors, gloomy and depressing church buildings, funereal and saddening church music, the commercializing of religion, preference for practical humanitarian social service, avowed agnosticism or skepticism, and so on. After analyzing these unconvincing excuses for non-attendance on the services of the church, the author of our magazine article declares that the real reasons can

thus be stated by the non-church-goers: "We do not go to church because the church has nothing to give us that we want. We have grown: the church has not. Everything palpable that it has to offer today we find in a superior form somewhere else. The functions once peculiar to it have been usurped or duplicated by more competent and effective agencies. And its essential mission, that of inspiring human beings, enriching personality, stimulating action, and ennobling thought and motive, is lost in a dust cloud of ancient history and dry rot." Our critic breaks this indictment down into a number of particulars, showing how the church has ceased to be a center of organized charity, has given up its claims to miraculous healing, has turned over its work of counseling the distressed to medical specialists, has surrendered its educational function to the public school, has permitted itself to be surpassed in the field of music. "What then," he asks, "has the church to offer that is unique, peculiar to it, that is not to be found in a better form elsewhere?"

It is not the purpose of this discussion to make direct reply to our apparently well-meaning critic of the churches. It is insisted, however, that intelligent attention must be given to the excuses and reasons of the increasing multitude of people who have dropped regular attendance out of the program of their lives. It would be exceedingly interesting and fruitful if a church were to send out a group of thoughtful visitors who would call upon a representative list of men and women who do not attend church to inquire of them sincerely and frankly why this interest, so significant for many, has no place in their scheme of things.

Of even greater importance is the positive question, "Why do people go to church?" The reasons for church attendance would probably fall under two main classifications—the "push" from within the individual, and the "pull" from the church. Broken down into particulars, the motives and attractions of church-going would fall under

the following heads: (1) habit, (2) duty, (3) fellowship, (4) worship, (5) inspiration, (6) instruction, (7) decision, (8) action.

Studying this list of drives and satisfactions which are fundamental to church attendance, several questions arise.

Are people conscious of these needs? There are many needs in human life of which people are not sufficiently aware. This fact is the basis of advertising. The skilful publicist undertakes to compel attention, to deepen this attention into interest, to turn interest into conscious desire, to bring desire to overt response, and to give to response the sense of satisfaction.

Here are needs as deep as life itself which a church can supply in greater full-rounded measure than any other institution or enterprise. But do the people realize it? Has their attention been effectively challenged? Has a persistent and intelligent effort been made to arouse their interest? Have they been made to feel the desire for the satisfactions which the church offers, and have they been induced to make a response which gave the church a chance to prove its value to their lives? There may be those who think that attractive publicity is beneath the dignity of a church, but that is probably because they have never thought the matter through. Jesus himself used striking means for publicizing his ministry and method, and the early Christians made tremendously effective use of the appeal to attention and interest as a result of which they aroused desire which issued in responses that brought such satisfaction that those who underwent the transforming experience which came through Christ were willing to give their lives rather than repudiate it. There need be nothing of the sensational and tawdry in a church's appeal for public notice. We may rest assured that the multitudes today will pass by the church that is not succeeding in getting the attention of people—by word of mouth, by the printed page, by the silent influence of the lives of its members.

Are these deep needs supplied by the church services? It must be readily admitted that many human needs which

the church seeks to supply are also supplied elsewhere. Indeed, there are many basic needs which the church today need not undertake to supply, and for which would it be a misdirected use of energy and money should it try to supply them. Obviously some features of a church's ministry are unique and central, while other features are shared and incidental. Perhaps it would be generally agreed that the unique service of a church to human life would gather about the following functions:

Worship—bringing the soul into the conscious presence of God for communion, reverence, quickening.

Inspiration—the lifting of life to higher levels of aspiration and idealism.

Instruction—the bringing of the light of God's Word upon the dark and perplexing problems of life.

Fellowship—the sharing of faith and hope and love with others in common acts of song, prayer, giving, service.

Decision—disentanglement from the confusion of conflicting desires and purposes long enough to see life clearly and see it whole, and decide for Christ and what he represents.

Action—determination that carries over into everyday conduct in which the example and teachings of Christ are made a way of life.

It all sums up to two master conceptions—*sanctuary* and *crusade*. A church, in its stated services, affords opportunity for withdrawal from the stings and arrows, the disappointments and sorrows, the pressures and temptations of life on its materialistic and worldly side. It sounds out the great invitation of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But to each one who has found the peace of God in Christ the imperative command is given to join in a mighty crusade, "Go . . . make disciples!" These two halves of the common whole of a church's ministry must never be separated. A church that becomes a retreat from the world, an escape from reality for the pious and unaggressive, where sermons

are preached that are remote from the problems of everyday life, is a church that in the nature of the case will have but little attraction for the restless and distracted multitudes. On the other hand, a church that is all bustle and activity, or that continuously maintains a high tension of emotional appeal, soon palls upon those who seek worship as well as work, and will fail to reach and hold permanently the heart-troubled throngs who, consciously or unconsciously, long for the peace that the world cannot give.

Bruce Barton, the well known publicist, in a recent number of *The Forum*, protests against the dominance of the sermon in Protestant worship. He points out that the sermon came to have this overshadowing importance in the Protestant Reformation when the battle between spiritual autocracy and spiritual democracy was raging. Men's minds were hungry, and the sermon was a great mind feeder. The preacher "was the lecture platform, and the press and the motion picture and the radio, all. He was the monopolist of intellectual stimulation. Men and women gladly listened for two hours or even three; it was their only education and their only entertainment. But came the press, and the lecture platform, and the motion picture, and the radio." Mr. Barton's criticism is that the church and the preacher have not adjusted to these new conditions, the traditional demand still holding its tyrranical grip and compelling the preacher to prepare a sermon which must dominate the service. This he thinks, is a mistake. He feels that people today want more recognition "that there is *something within* and a *Something In and Around and About,* and that the music and the breeze and the quietness subdue the mind, and give the *Something* a chance. But," he complains, "the sermon stirs up the mind, and the mind and the *Something* are things apart."

Shall we admit that Mr. Barton "has something"? Few of us would admit that the sermon is as little important as Mr. Barton would make it, but when a minister spends

countless hours preparing traditional sermons to preach to diminishing crowds of people, is there not occasion at least for rethinking the whole matter? The writer has in mind a minister of exceptional homiletical ability who spends the greater part of his week preparing two sermons and a prayer meeting talk. The morning sermon is rarely preached to more than 150 people, the evening sermon to more than 100, and the prayer meeting talk to more than twenty-five. Yet his church stands in the midst of a vast population of unchurched and unsaved people. Might there not be some better strategy than this?

Jesus proposed this simple test of men and of institutions: "By their fruits ye shall know them." The writer, in his investigation of this problem of church attendance, has raised this question with thoughtful laymen and inquiring young ministers: "How would you test the values to you of attendance on a specific church service?" The criteria, organized and restated interrogatively, run like this:

"Was my mental life stimulated?"

"Was my moral life clarified?"

"Was my social life broadened?"

"Was my spiritual life enriched?"

"Was the witness of my presence and the presence of others, especially the preacher's, rewarded by the public committal of someone to Christ?"

"Did the service send me forth more sure of Christ, more confident of the worthwhileness of the Christian life, and more determined to share my faith in Christ with others?"

If these are the results of church attendance which people seek, the question should stab us awake, "Are our church services supplying these deep needs?" Are we, as ministers, studying human nature and human needs with something of the same thoroughness with which we study texts, arguments, illustrations, literary style, oratorical effect? Are we utilizing every resource, both material and spiritual, through which to induce a genuine experience of worship on the part of those who attend our services? Do those who

come, go away feeling that they have been in the presence of God, that Christ has spoken to their hearts, that the Holy Spirit has touched their lives? Are the claims of Christ made so vital that one listening cannot escape them without doing violence to conscience and reason? Does the call to sanctuary send forth to enlistment in a crusade? Do those who have had this worship experience find it so infinitely precious that they are constrained to share it with others?

In the course of this investigation of the problem of church attendance the writer addressed an inquiry to one hundred representative ministers of Baptist churches, seeking to discover something as to their procedures in planning the worship or preaching service. Fifty-two promptly replied. A study of these replies is revealing and rewarding.

Twenty-five of these ministers state that they devote thirty minutes or less each week to the planning of the worship program for the Sunday services, apart from the sermons; twenty give an hour to this feature; and two give two hours or more.

In sharp contrast, nine men reveal that they devote twenty hours or more per week to direct sermon preparation; twelve spend fifteen to twenty hours per week on their sermons; nineteen average ten to fifteen hours; ten give ten hours or less to sermon preparation, the lowest figure being four hours.

Thirty-nine of these ministers have some plan of regular contact with the music director, musician, and choir in the selection of the hymns and the planning of the musical service. Twelve declare that they have no consistent plan for correlating the musical service with the sermon. It is evident that the majority give very little thought to the unity of the service apart from the appropriateness of the hymns to the theme of the sermon.

Thirty-six ministers indicate that they make little or no variation in the order of the morning services, although about half this number point out that they follow a more informal and flexible order at the evening hour. Twelve

orders of service give evidence of some unusual features and wide variation in the programs.

The ordinances of baptism and the Lord's Supper are observed in traditional and usual fashion by thirty of the ministers reporting; twenty-two report unusual features which have been introduced into these symbolic and dramatic features of worship.

The church bulletins are prepared by twenty-six of these ministers personally; in twenty-one instances the bulletin is issued as a routine matter, and contains chiefly the usual order of services, with change of hymn numbers and the pastor's sermon subjects; five of the churches represented do not issue a bulletin. Copies of the bulletins attached to the replies are in most instances disappointing both from the standpoint of contents and printing. Many of these bulletins are mimeographed, often smudgily and unattractively, and give the impression of cheapness, haste, amateurishness.

Conclusions drawn from the study of these returns might thus be summarized:

(1) The average minister's preparation of the worship features of the church service is strikingly disproportionate to the preparation of his sermons, notwithstanding that the worship program occupies fully half the hour and perhaps makes a greater appeal to many people than the sermon itself.

(2) Comparatively little attention is given to securing harmony, unity, balance, proportion in the program as a whole, dependence for effectiveness resting largely if not entirely upon the sermon; yet the sermon's effectiveness is obviously conditioned in large measure by the setting in which it is delivered.

(3) Variety in the program of worship is considered either unnecessary or undesirable, notwithstanding all that is known about the law of attention and the very great emphasis which is placed upon variety in the fields of entertainment, instruction, advertising, salesmanship.

(4) Relatively few ministers take advantage of the dramatic and impressive opportunities afforded by the ordinances of baptism and the Lord's Supper, notwithstanding that these two great symbolic ceremonies have tremendous attention-compelling and interest-sustaining power.

(5) Few churches are using attractive and effective means for securing favorable notice of the public at large for their message and ministry, in spite of the fact that other interests competing for time utilize all that money can buy and brains devise to get a hearing, often in direct competition with the church.

(6) Apparently many churches are following a pattern which was developed for and suited to an earlier era in our American life, but which lacks adaptation to present conditions; if such adaptation and method continue to be lacking, the problem of church attendance will almost certainly grow more difficult and disturbing.

The minister's task is admittedly a difficult one. He must be many kinds of specialist—scholar, preacher, leader of worship, administrator, supervisor, counselor, comforter, friend of Christ and friend of men. As pastor of a church with five hundred to two thousand members or more, he is often called upon to do everything and to be everything without any except voluntary and often incompetent assistance. If the crowds do not come to hear him he is discounted, yet if he gives sufficient time to attract and hold the crowds he must neglect other opportunties and duties which often loom larger in the sight of Christ and for the ultimate welfare of souls than a pulpit ministry to throngs of listeners.

Do we not need to rethink this whole matter of church attendance and the program of the church services? Perhaps the twentieth century might learn from the first century. Perhaps, in this matter at least, we might learn something from our Catholic neighbors. At any rate, it is indisputably certain that we need to learn something!

The Minister's Personal Life

W. R. Cullom, D.D., Wake Forest College

My topic brings us at once to the very heart of the most important of all the aspects and phases of the minister's life and work, viz., the man himself—what he is and what he stands for. Emerson's word that "what you are speaks so loud that I cannot hear what you have to say" finds thorough and meaningful fulfillment in the experience of the minister of the gospel. "The man behind the gun" means more, perhaps, in the work of the ministry than in that of any other calling or profession. The prophet Isaiah sensed this fact and gave eloquent expression to it in these memorable words: "A man shall be as a hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land (Isa. 32:2). What strong and expressive figures of speech! And where can we find set forth in so brief a space that function the minister of God is intended to fill in the midst of any given generation in which his lot chances to fall? He is to be a haven in which the storm-tossed traveller can find refuge; he is to be a place of refuge for the helpless victims of all the ups and downs, the reverses and difficulties that life's experiences can bring; he is to be a place of protection for the helpless, and a place of rest for the weary; he is to furnish stimulus and refreshing for those who hunger and thirst for the better way. Well may any man cry out with the great Apostle to the Gentiles, "Who is sufficient for those things?" How thankful, then, should all of us be that we can also say with the same apostle that "our sufficiency is of God!"

There are four words in the make-up of the topic under discussion. All of them are key words in any life that would really count in the supreme task of making a better world. Let us hold these words up before us for a moment and look at them with a view to getting the suggestion which each holds in store for those of us who are trying to carry on in this all-important task.

Look at the word *"minister."* This is a good New Testament word, and so deeply has its ideal impressed itself upon and within the framework of the world's thinking that every nostrum of whatever kind would make its appeal on the basis of its purpose and its ability to minister to the deepest needs of mankind. Many such claims are counterfeit, of course, but any counterfeit is of service to its purveyor only to the extent that people believe in the real thing. Without the genuine as a standard of measurement, the counterfeit is worse than useless even as counterfeit. This principle finds application, as truly in the field of life as it does in the field of money. The minister's very title suggests that heart-searching ideal of our Lord which he applied to himself when he said, "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. 20:28). To incarnate this ideal in his person and express it in his life is to bring to its fullest and richest realization the idea expressed in the word "minister." To seek in any way or to any degree to counterfeit this sacred ideal is to cheapen and to neutralize the sanctity of the divine pattern of life. Over and above everything else, the minister of the gospel wants his life to carry always and everywhere the ring of genuineness to the end that the ideal suggested by this most characteristic word may find in him a one hundred per cent realization.

Look now at another word—the word *"personal."* What is a person? I am in the habit of defining a person as one who thinks, one who feels, and one who chooses. He is one who has the power to think, to love, and to will. He is the one, who being clothed in flesh and blood, can enter into fellowship with his Creator in thinking his thoughts after him, in loving the things and the people that he loves, and in choosing and walking in his purposes and ways. Surely, to live a *"personal"* life in the midst of one's fellows constitutes at once a challenge to one's very best. It calls for the cultivation, the enrichment and the application of all that is involved in that trinity of divine endowment which we are considering and which is the birthright of every human

being. What glorious possibilities are involved in the fact that each one of us is a personal being! Surely, again, of all men the minister of the gospel wants to make the most and the best of this challenge.

Take, again, that last word, *"life."* This suggests that all that is involved in the words "minister" and "person" is to find realization in one's daily grind, in one's contacts with his fellows, in the varied and manifold details of everyday living. Sometimes I am tempted to think that in that marvelous catalogue of antagonists which the Apostle gives in the closing verses of the eighth chapter of Romans—"death," "life," "angels," "principalities," "things present," "things to come," "powers," "height," "depth," "any other creature"—the most formidable one is involved in the word *"life."* There is a little grandchild in my home about six months old. I look at the little fellow sometimes and say to myself: "You are a courageous little chap to begin that voyage in today's juncture of the world which we call the voyage of life." What perils, what snares, what mountains of difficulties, and on and on *ad infinitum!* But that is only one side of the shield. On the other side are to be read (in germ, to be sure) infinite possibilities, opportunities, privileges and on and on again *ad infinitum.* Which side of the shield is to find realization in that intricate network of circumstances which we designate *"life"*? Along with all other persons on the earth, the minister is also in the midst of that important challenge of "working out his own salvation with fear and trembling." The work to which he is called should perhaps prepare him to know as most men cannot know that "it is God which is working in him both to will and to do of his good pleasure." This assurance should hearten him for any task and any difficulty. This assurance should make him "a conqueror" and "more than a conqueror" in "all these things."

And in this assurance I go back to my little grandson and I say to him: "Be not afraid my boy! Difficulties, temptations, trials, impossible tasks, and all the rest are and will be, with the guidance and help of God, only stepping stones

to something better and yet better. In Christ, even death itself will be a stepping stone into a life that shall be increasingly fuller and richer through all eternity." I turn then to my fellow ministers of the gospel of Christ and say to them: "Be of good courage, my brothers! We are workers together with God. Weeping may endure for the night, but joy cometh in the morning." Every human being on the earth is a bundle of possibilities waiting the touch of the divine Creator to be awakened to a life of such infinite worth and of such superlative glory that even the angels desired to look into these things. And, to think that we, as ministers of the gospel, are charged with the happy task of announcing this good news to men! How can life ever be drab to one charged with such a mission? Who is there but feels that he would rather die than fall short of the fullest possibilities in such a ministry? Surely, the word *"life"* is a most meaningful word as we think of the minister's personal life.

Now the only word left is the little article "the." When I began to study my task and to give attention to the several words that make up the topic, my first impulse was to say that there were three key words and leave the article as an incidental matter. On further reflection I came to feel that this little word is about as important as any of them. When we studied English grammar in high school we were told that the definite article was an index finger pointing to something specific. When we think of it in this way can we think of a more important word in connection with the minister's personal life today? There is so much that is relative in the world about us that one is tempted to think that the question mark is probably the most common and the most popular form of punctuation. It used to be that black was black and white was white. The tendency now is to obliterate all such sharp distinctions and blend the two colors into a beautiful gray. A similar effort at manipulation has been undertaken in the realm of moral ideals and of spiritual values. In the midst of such elasticity in life and morals many would seek refuge in a return to a system of legalism not unlike that which caught the Galatians in the

New Testament time. But in this day as in Paul's day all such efforts to dodge the responsibility of a faith that dares to come face to face with God in Christ, and to adjust all life's relationships on the basis of this splendid vision, are worse than vain. The world needs today a positive faith, a faith that can look men, and angels, and devils in the face and say, "I know him whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day" (2 Tim. 1:12). I hope I am not pressing the use of the definite article too far when I make it suggest that the minister's life as well as his public utterances should be undergirded by just such a faith as this. While I was preparing this paper I read the selection for the day in Dr. Stanley Jones' *Victorious Living*. In that reading are these significant and suggestive words: "Never did we need men of creative faith so much as now, for a vast cynicism has crept across our spirits. We are going to pieces for lack of men of creative faith. The Epistle of Diognetus says of the Christians, 'They hold the world together.' This was written at the time when the social order was going to pieces around them. The Christians did not belong to that decaying order—they belonged to the undecaying Kingdom of God. Therefore they held the world together by their faith. They did then, they must now. We must hold society and individuals from going to pieces by our creative faith." But the minister who would possess such a faith as this, and who would at the same time be the medium of begetting such a faith in his people, must be in constant touch with sources of life and power that are definite, dynamic, and infinite. The definite article has an important place in the minister's personal life.

As to Specific Details

Up to this point in my paper I have been dealing with general principles in the minister's personal life. It is probable that the committee expected me to be more specific. But is such specification necessary? On the one hand, the man who *cannot* take what has been said and apply it to

the details of his own daily living should not be in a place in which he is expected to lead others into the experience of that life which is life indeed. Alas, for all parties concerned when it is a case of the blind leading the blind, for there can be nothing ahead but for all to fall into the ditch! On the other hand, the man who is so self-centered that he *will not* stop to give heed to loving counsel from either God or man is hardly the man to profit either by a discussion of general principles or of specific details. And yet, sometimes a kindly word fitly spoken will find an open heart, a sensitive conscience, and a responsive life.

Surely the trying days on which our Holy Faith has fallen should cause all of us to give closest attention to what the minister is, as well as to what he says. The truth is that the average man on the streets is influenced much more by what he sees in the minister's life than by what he hears from his lips. There comes to mind just here the case of a minister who occupied a pulpit amongst us many years ago. He was one of the strongest preachers that I ever heard. When he left the community in which he had preached for several years he was in debt to just about every business man in town, and it took his successor several years (so the successor himself told me) to regain the respect of the people of the community either for the ministry or for the church. The minister who left this embarrassing situation behind him was a good man. He meant to pay his debts and had no intention whatever of injuring any one. There were a few simple principles of business that he failed to get hold of when he was a young man. That same minister had a heart to heart talk with me when he was passing into the valley of the shadow of death. He said things to me that were more sacred, if possible, than anything that ever passed in the confessional into the ears of a Catholic priest. He told me of how he had fought through the years of his life to maintain his equilibrium as a man. I have no doubt that he has long since been freed from his troublesome limitations in being taken from the flesh to live forever in the realm of eternal spirit. For a church, how-

ever, to have to contend with such an experience as the one referred to above is, to say the least, most trying, and no word of exhortation at this point and on such matters can be too strong. But trying as are such matters on the church, there are two other institutions that suffer even more if possible in all such cases. One of these is the ministry as such, and the other is the work of the Kingdom of God—that Kingdom which our Lord Jesus came in the flesh to establish, and the Kingdom for which he lived, died, rose again, and ever lives to carry on to its consummation to the glory of God and to the salvation of a lost world. Surely no word need be said further in connection with this negative aspect of the minister's personal life.

If a word may be said as to the positive side of this same matter, I would call attention to two things in this connection. The first is that personality was our Lord's main agency for establishing and carrying on the work of his Kingdom. In that chapter in Matthew's Gospel (13) in which he gives expression to some half dozen parables setting forth the nature and working of the Kingdom of God, he reaches a climax in that important discourse in these memorable words: "The field in the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one" (v. 38). Note carefully that pregnant saying: "The good seed are the children of the Kingdom." The life of a good man is the greatest asset that the Kingdom of God can have on this earth.

The second thing that I would say in this connection is this: there was never a time in the world's history when the human race was in need of good lives more than just now. The forces of spirit and flesh are arrayed against each other in the whole earth today in a way to suggest that the battle of the ages is on. Well may we cry out: 'Who is sufficient?' And again our answer must be, "Our sufficiency is of God," and to him we must turn. The point I am trying to stress here finds eloquent illustration in the lives of many good men who have stood with loyalty, courage, faith, and faithfulness for him whose they were and whom they served.

The strong appeal of the author of the Epistle to the Hebrews for such loyalty reaches a most beautiful and telling climax in that long roll-call of the faithful (chapter 11) "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens, women received their dead raised to life again: and others were tortured not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The cause of our Lord today is up against just such antagonists as those alluded to in this great passage from the eleventh chapter of Hebrews.

Let me close my word on the Minister's Personal Life by relating an experience that came to me in Fort Worth, Texas, a few years ago. While there participating in the commencement exercises of the Southwestern Baptist Theological Seminary I visited the room of a good man from Mississippi. On the wall of his room hung a double motto written on cloth. The motto was this: "Have faith and be faithful." When the young man saw me looking at it he said to me: "I want to tell you the origin of that motto." Then he went on to say, "I was standing here in my room one morning and saw a great freight train stall on the grade just a few hundred yards from where I stood. They sent back to the yard in Fort Worth, brought another engine, hitched it on to the heavy freight, and soon it was over the grade." He then added, "I felt in that moment that I needed a double header in my life struggle, and there it is, "Have faith and be faithful."

Life Factors and Tendencies.

The Managing Editor

Christianity and Social Righteousness.

There are those who would have "the Church" make its major function the championship and the guidance of social reconstruction making for a Christian social order. Others there are who insist that it is no part of the function of "the Church" to try to make this a better world in which to live, but rather to limit all effort to proclaiming the good news of salvation for sinners, looking toward their getting to heaven "when this fleeting life is o'er."

The first tend to ignore the fact that all social order is produced by men and that for a better social order we must have better men. That is one great reason why Jesus said to the teachers in Israel: "Ye must be born again;" and why Paul taught that one man in Christ is the symbol of a new human race and a member of that race. But the second group not only ignore, but make a virtue of denying, that Jesus demands that his followers shall make his ethical ideals the standards of social behavior. If all who call themselves Christians in America undertook honestly to behave as Christians in all the contacts, relations and functions of social life we should have a radical reconstruction of our social system. It is passing strange that Christian "leaders" would even deny, or so much as question, that our Master uttered the Sermon on the Mount in present tense imperatives and asks for present tense obedience. No man can live apart from his fellows, and the Christian is the last man in the world to desire this.

The function of the church as an institution is indeed to proclaim the gospel—the gospel of the regenerate life. For this it must maintain its identity and its peculiarity. Yet in the measure in which it succeeds in this function, that is in

producing new creatures in Christ Jesus, it provides new members of the State, the school, the factory, the industrial order, the labor union. The church must not identify itself with any other institution; must not identify its message with any social theory; must not become a class group; but is that to say it has no word for and no interest in its members in any of the social and institutional relations in which they must share?

"The "Social Gospel" if adopted as a substitute for the gospel of individual regeneration is dangerous to personal religion and futile for social regeneration and reconstruction. Equally an "Individual Gospel" which would exclude expression in social righteousness, economic justice, political equality, and which would withdraw the church from all prophetic proclamation of God's demand for righteous society is dangerous for religion and futile for redemption and righteousness.

It would be difficult to imagine more error, misunderstanding of Christian principles and misconception of God's character and ways in history crowded into such limited space and published in the name of Christian truth than is found in a booklet recently sent us for review.* We pause again and again in amazement at the bad reasoning and bad religion promulgated in these pages.

False antitheses abound, exaggerations and half-truths that amount to vicious error. *Non sequiturs* are put forth with the air of logical finality. Take this, for example: ". . . . the church is not commissioned to convert the world, nor to educate, nor to civilize it, nor to help solve its economic problems, nor to Christianize the social order, and certainly to take no part in governing it. She is simply to 'preach the gospel to every creature,' nothing else, nothing less, that whosoever is willing to believe the 'good news' may experience the power of God unto Salvation and transformation." Salvation unto what? Transformation into what? Shall the 'saved,' 'transformed' man

* The Growing Menace of the "Social Gospel." By J. E. Conant, D. D., Bible Teacher and Evangelist. Chicago, 1937. The Bible Institute Colportage Association. 72 pp. Paper. Price 30 cents.

separate himself wholly from society, and have no part in determining and directing the social, economic, political order? Or in functioning as citizen and member of society is he so far and therein to cease being a church member, a 'saved and transformed' man?

"Christ," so we are told, "came the first time to regenerate the *individual.* He comes the second time to regenerate *society.*" And where is he now? And what is his Holy Spirit doing? How absurd is the emphatic urging that because the gospel is "good news" it "is not 'good advice'—it is simply 'good news'."

The book earnestly and violently contends for "the profit motive," "the private control of that which makes it [self-preservation] possible" as being "ours by inherent right." Capital punishment is said to be the safe-guard for "*every inherent human right,*" and of "the rights of God himself." It is made structural in the divine world economy. The essays argues and asseverates for all aspects of the *status quo* in society and in the American government, and for the principle of *laissez faire.* All efforts to alter these are denounced as subversive and wicked and all advocates of change in the "Constitution and its first ten amendments" are antagonists of God. For the American nation is in the same relation to God as was Israel of old; and while the comparison is not explicitly stated, the Constitution and these ten (why just these?) amendments are on a par with the Law of Moses.

There would be no excuse for giving such space to this booklet but for its being the most vigorous current statement of the vicious vagaries of the millennialist perversion of "the Gospel of the Kingdom," and for the auspices under which it is issued, giving it a sanction and a prestige which make it deplorable. The plan and program of Jesus Christ is now being confused and hindered by a varied and prolific propaganda which leads many church members and not a few churches into tangential by-paths and robs the cause of Christ of their proper effort and co-operation in our common life.

This Militaristic Madness.

It looks dangerously probable that "the Government" of our country is going to have the support of Congress for the wildest, most extravagant and most pagan of all the militaristic establishments.

In the name of "defense" it is now proposed to build navies and expend armies, and multiply fleets of deadly air craft sufficient to "defend our country" from any possible combinations of forces "in both oceans at the same time" and on all borders. To gain support for this preposterous program, under much prodding to name the enemy to terrify whom all this preparation must be made, while avoiding explicit use of the name, Japan has been quite clearly indicated. All the while, too, fear is stimulated by intimations that we may be called upon to take on the two European dictators and possibly Russia at the same time the Nipponese Dragon splashes the Pacific into fury. It would be to laugh, if it were not to weep.

Surely the world today needs some nation that has faith enough in God and in the ways of justice and peace to take the lead in a new internationalism of friendship and helpfulness rather than of fear and hate and pride and bulldozing. England tried it, handicapped as she is by her own past imperialism and her present empire. America played fast and loose with her. Now she speaks more softly and reaches for a bigger stick. The international arena today bears the aspect of a lot filled with boys each trying to play the bully and to out-bluff all the rest. Now rises up Sammy to announce that he is bigger than all the rest. While the others are making faces at one another, piling up their stones and shaking their fists, he announces that he has got more rocks than they and that if they just wait a few minutes he'll dare the whole bull-pen to step inside his ring. It is all so childish—so pitiable. Quite possibly we can bankrupt all the rest in this unholy competition in war prepara-

tion; but what comfort will we find in that when we collapse with the whole world in bankruptcy. And let us not deceive ourselves: we shall be morally and spiritually bankrupt before we exhaust our material resources.

If the United States would use the cost of just one of the giant battleships aready undertaken (now estimated to cost $71,000,000), and of its maintenance, in organizing and sustaining a system of international promotion of understanding and good will it would go further to produce safety and security than the whole enormous sum to be expended for making ourselves "safe" by overtopping fighting equipment. As if any one could be safe in a world armed to the teeth with deadliest equipment and armed in spirit with fear, suspicion, pride and ambition. Is there no sanity left in the earth?

Book Reviews

I. BIBLICAL AND LINGUISTIC

Immortality; An Essay on Some of Its Vital, Moral, and Physical Aspects. By W. G. Langworthy Taylor. Bruce Humphries, Inc. 605 pages. 1937. Price $3.50.

Occasionally one experiences a distinct disappointment in books. Outwardly a volume is neat, rather bulky but not too much so, well bound, and with an intriguing title; then the reader begins browsing through it to get a taste of it before he starts making a serious meal of it, and there comes the letdown. Just so is it with this book. There will always be room for good books on immortality, but one very soon runs out of his interest in that type of investigation that follows so-called psychic phenomena, spiritualism, seances, and such. This book is not so much a study in immortality as it is a brief for spiritualism, communing with the dead. There is a chapter dealing with Research And Mediumship, which starts off with the following sentence; "This book was undertaken in the wish better to understand the Fox-Taylor Record." That record, it appears, had to do with the result of certain seances, and messages that were reported as having been received from certain well known dead persons. In the course of the chapter a suggestion is made concerning qualifications for a medium. "For personality tests the best medium is one specially gifted for the transmission of messages, preferably by mirror writing." Mirror writing is writing backwards, which can be read by the use of a mirror. Well, from there on out, as well as in much of the earlier part of the book, the discussion is set forward on the basis of the acceptance as valid and genuine of the claims of certain people to have received messages from the dead. Such messages from Benjamin Franklin are quoted several times in the course

of the volume. The border line between hocus-pocus and scientific experiment is so often overlooked in such discussions that I remain skeptical. This volume has no value in the general theological discussion of immortality.

H. W. TRIBBLE

A Descriptive Catalogue of Greek New Testament Manuscripts in America. By Kenneth W. Clark, Duke University. The University of Chicago Press, Chicago. 1937. Pp. XVI+418. Price $5.00.

Before work was completed on this catalogue no one, it seems, knew with a fair approximation the number of manuscripts of the Greek Testament in America. This book is the result of a tremendous amount of work by Professor Clark. He has located and listed 256 manuscripts of the Greek New Testament, or manuscripts of parts of the Greek New Testament. In fact, the number of complete New Testament manuscripts is six. Of the Four Gospels there are seventy-eight manuscripts, etc. Each of these 256 manuscripts is described, with full attention to its physical appearance, illumination and equipment, textual data, and history."

"The catalogue is illustrated with seventy-three plates, including every complete MS in the category of the catalogue earlier than the twelfth century, and representing every type of Greek New Testament MS. There are included pages illustrating the handwriting of eleven medieval scribes, plates showing twenty-five scribal colophons, and illustrations of all six of America's New Testament MSS., and of all eight of American's Praxapostolos MSS."

This catalogue is an excellent work. Professor Clark is to be commended for this valuable book, "a solid foundation stone for New Testament manuscript study in this country." "When Dr. Clark undertook this catalogue," writes Dr. E. J. Goodspeed in the Introduction, "no one had any idea that this work would disclose the presence in America of seven times as many manuscripts as Gregory had recorded." One is here reminded of Dr. Gregory's disdainful remarks [Prolegomena (1894), p. 944]: "Sine dubio

extant in America codices alii. Ii tamen viri Americani, quibus sinus nummis resonat, qui etiam Europam Asiam Africam semper denuo percurrunt, adhuc minus codices manu scriptos quam libros in cunabulis quae dicrent typis expressos amant."

W. Hersey Davis

The Second Coming of Christ. By Mark A. Matthews. Zondervan Publishing House. 98 pages. Price $1.00.

Here is a volume containing seven sermons that should satisfy those who hold the premillenial view of the second coming of Christ. It is dogmatic enough to satisfy the most extreme conservative. Whether it will win converts to the premillenial camp may be another question. Perhaps the strongest feature is its wealth of scripture citations.

H. W. Tribble

His Book, or Structure in Scripture. By Norman B. Harrison, D.D. The Bible Institute Colportage Association. Chicago. 111 pages. 75 cents.

"Design, wherever found, betokens mind, and the beauty, the stateliness, and the symmetry of the design is the expression of a carefully planned, arithmetically accurate structural scheme. The same secret lies back of the unity, beauty, and symmetry of Scripture.

"The author's purpose in this series of studies is to single out certain meaty sections of God's Word, such as the Book of Genesis, the Church Epistles, the Revelation, together with such essential features as the Tabernacle, the Feasts of the Lord, the Parables of the Kingdom, the Letters to the Churches; and to study them through the medium of the structural mould into which they all have been pressed."

This book is a good example of the technique described as the *structural mould* which features high regard for order, method, accuracy, and progression—as is known, great emphasis is given to mathematical law. To those interested in this method of study the book will be found useful.

J. McKee Adams

The New Testament World. By H. E. Dana, Professor of New Testament Interpretation, Southwestern Baptist Theological Seminary. Broadman Press. Nashville. 207 pages. Price $2.00.

This is the third edition of Professor Dana's deservedly popular work on the history and conditions that composed the background of the New Testament. Formerly reviewed in the *Review and Expositor* as a real contribution to the literature bearing on the New Testament, we take great pleasure in welcoming its continued and enlarged usefulness. Its splendid reception on the part of a wide constituency is a mark of its genuine worth.

J. McKee Adams

What Happened at Pentecost and Other Papers. By D. H. J. Wotherspoon. T. & T. Clark. 1937. 183 pages. $2.50.

This volume contains several papers by Dr. Wotherspoon bearing upon the general theme of the Doctrine of the Holy Spirit, and also some additional papers bearing upon other phases of Christian doctrine. His treatment of some of the central questions bearing upon our belief concerning the Holy Spirit centers largely in the significance of Pentecost. In his clear and pointed manner, without going into great detail and without investigating all of the theological implications, he emphasizes the relation of the Spirit to the work Christ had done in His ministry, and to the experience of the disciples relative to Christ and His program of redemptive work, and relative to the establishment of the church. In convincing manner he shows that without the coming of the Holy Spirit at Pentecost all of the other work that pointed to the establishment of the church of Christ would necessarily have failed. It was in the coming of the Spirit that the teachings of Christ were vitalized into a dynamic experience as the disciples sought to carry forward the work that Christ had begun in them. Too much emphasis cannot be laid upon that fact. The book does not go into the question of explaining how the Holy Spirit carries forward His work in the hearts of believers, and in churches

today, but it does lay the foundation for a very sound and constructive development in that direction.

There are also two chapters dealing with the Trinity. These are followed by discussions of the Universal Priesthood, Worship, The Church as an Ethical Society, The Use of Sign and Symbol in Worship, The Devotional Life, and then three chapters dealing with prayer. These are papers that were read by the author before various conferences a short while before his death. It is a genuine service that is rendered by his friends in making them available to a wider range of Christians by putting them in one volume. While they do not have the unity and development that would have characterized the volume had the author developed one central theme throughout, they do provide material that will prove helpful to any Christian reader.

H. W. TRIBBLE

Reaching Upward. By Charles D. Whiteley, D.D. Zondervan Publishing House. 182 pages. $1.50.

This is an effort to present the foundational principles in the study of the religions of the world from the viewpoint of the gospel of the Lord Jesus Christ. The author protests vigorously against any application of the general theory of evolution to the study of religion. It is not man's capacity for God that finds expression in succeeding stages of progressive experience in fellowship with God, but God's capacity for man that reaches to the lowest depths of degradation in sin and lifts man through a progressive experience of revelation and leads him into a vital knowledge of God. The application of the evolutionary hypothesis to the study of the Old Testament is deplored also. The author feels that the Bible can be accounted for only on the basis of a supernatural revelation. But before investigating the Old Testament problem he gives a series of eight chapters in which he presents what appears to him to be the essence of the various religions of the world. In each case he indicates in emphatic form the inadequacy of the religion under study

as compared with the view of life that we have in Christ. Then he gives a chapter to the study of the trends in Modernism, emphasizing the direction of these trends toward materialism, and away from a supernatural revelation. His summary of the whole matter is that we must choose between these two approaches, and reject completely all the implications of the view that is not chosen.

For a thoroughly conservative study of the subject this little book has much to commend it. It is a brief survey of a broad study of religions in the light of one unifying principle. But it also has some of the weaknesses that are inherent in any method that condenses so rigidly a vast field of material. H. W. TRIBBLE

Why Do I Believe the Bible Is God's Word? By William Dallmann. Concordia Publishing House. St. Louis. 138 pages. Price 75 cents.

"Unconverted man, blind to the fact that faith in the Christ of the Bible alone is able to make him happy here in time and yonder in eternity, cannot but question the divine origin of the Bible. How can one convince him to the contrary? Is there no common ground on which to meet him? Are there no external proofs from history or other fields of thought which might induce him to "taste and see" and thus be led into the blissful companionship of those unto whom the Word of God is "better than thousands of gold and silver"? True, "human arguments," as the author says, "cannot produce divine certainty"; yet "the so-called external proofs will compel a candid man . . . to give a preliminary assent to the Bible's claim" of being the inspired Word of God. It is an overwhelming array of just this sort of evidence which the author, in characteristically vigorous Dallmannian manner, has packed into this powerful 138-page book *Why Do I Believe the Bible Is God's Word?*

"The present book is a reprint of the edition of 1910, which has been out of print for some time. It has been reprinted in response to persistent demands. The format

has been reduced to 4¾x7, and cloth has replaced the former paper binding. We share the sanguine hope expressed by many of our correspondents that this stimulating treatise may long continue to be a powerful witness to the impregnable truth of God's Holy Bible."

The book is really a compendium of facts about the Bible, opinions expressed by others regarding its trustworthiness, archaeological data illustrating its accuracy, and scientific facts marshalled in its support. It is readable and helpful. J. McKee Adams

The Resurrection of the Human Body. By Norman H. Camp. The Bible Institute Colportage Association. 1937. 127 pages. 75 cents.

This brief study of the biblical doctrine of the bodily resurrection is presented in popular language from the conservative viewpoint. The author, an evangelistic Bible teacher, reinforces his discussion with scripture references that invite further study. He has no patience with those who interpret the doctrine of the resurrection apart from a literal understanding of the resurrection of the body of flesh and blood. It will prove helpful, particularly to laymen. Probably ministers will find it a bit elementary.

H. W. Tribble

The Living Bible. By William Clayton Bower, Professor of Religious Education, University of Chicago. Harper and Brothers. New York. 229 pages. Price $2.00.

"Those who wish to make the Bible of greater significance in their lives will find that in this book Dr. Bower points a most effective way.

Using the best historical research available, the author discusses the origin and nature of the Bible, with particular reference to the way it arose out of the living experience of the ancient religious community. But he is more interested in the way it may be made to function in contemporary living.

"Dr. Bower's deep understanding of the problems involved and his practical suggestions to those who wish to use the Bible in the cultivation of the spiritual life, make this book a noteworthy contribution."

The reviewer quotes the preceding statements with approval as showing the purposes which the author had in mind when composing this work and as bearing on the exhaustive research which he has followed to effect his end. The book is an exceedingly fine contribution to this particular field of Biblical study and is of the highest type from a literary standpoint. One will not find here a slavish following of the beaten trails but a distinct departure in the interest of a more accurate and evaluative discussion of the greatest of all books. Quite naturally there will be considerable difference of opinion on many points but these will also prove helpful in provoking thought and deeper study.

J. McKee Adams

The Book of Job. By E. D. Dimnent, Litt.D. F. H. Revell Co. New York. 94 pages. $1.00 net.

President Dimnent has produced a version of Job that is not only excellent in literary character, but one that retains its passion and power. He has given us a worthy interpretation of a great book. His rendering of the beautiful passage in chapter nineteen will illustrate his work:

"I would my words were written down—
I would that they were graved on rock-hewn slab,
Or lead's unchanging face with point of steel,
Or sculptured deep on granite's ageless brow.
For true I know that my Redeemer lives,
And at the last shall come upon the earth;
And when disease has utterly destroyed
My skin, that I in this my flesh shall see
My God—myself shall see him for myself!
My own eyes—not another's—see him then,
Though all my heart and life be now consumed."

Kyle M. Yates

Thirty Psalmists. By Fleming James. G. P. Putnam's Sons. New York. 262 pages. Price $2.75 net.

To those who are acquainted with Hermann Gunkel's type-study of the Psalms the coming of this volume from the pen of Professor James will be hailed with delight. It gives to those who do not read German something of the technical treatment which German readers have been enjoying.

These lectures were given in Philadelphia on the John Bohlen foundation. They present a scholarly and technical treatment of certain great personalities of the Psalter as seen against the background of Gunkel's type-study of the Psalms. These studies will bring additional light that may aid in the interpretation of the Psalms.

The volume is a welcome addition to the desk of the one who seeks to bring these hymns to the people.

KYLE M. YATES

Personal Religious Beliefs. By W. A. Harper. Christopher Publishing House. 1937. 109 pages. Price $1.50.

The twelve brief chapters in this book were originally prepared for radio presentation. This means that each message was thoroughly prepared, then condensed within the limits of a message of fifteen minutes, and presented in the language that ordinary people can understand. It means also that the gist of the matter in each subject is dealt with. It seems to me that the chief help to be derived from reading these messages is in the suggestions that they will provide for stating some of our Christian beliefs in a manner that will attract attention and invite further consideration. Such messages cannot in any sense be exhaustive, and it is hardly fair to expect them to be profound. Indeed in spots they may appear to be scattered. But they will attract attention and invite further inquiry, and that is a genuine step forward in getting the Christian message across to the masses.

H. W. TRIBBLE

Studies in the Book of Daniel. By Robert Dick Wilson. F. H. Revell Co. New York. 286 pages. Price $2.50 net.

Professor Wilson loved the book of Daniel and gave much time and study to the mastery of the message of the book. His primary interest seemed to be in the field of criticism. His efforts were mainly directed along the lines of refuting the arguments of men who contended for a late date for the book.

In this second series we have a collection of his strongest articles on the subject. He treats in detail Daniel's relation to the canon of the Old Testament as determining the date of the book. The whole matter of the apocalyptic literature is brought out into the open.

The chapter on the influence of Daniel is his best contribution. He brings in a wealth of historical and Biblical material to demonstrate the value of the book of Daniel in the study of prophecy. KYLE M. YATES

The Four Gospels in One Made Plain. By Rev. Charles E. Ebersol, B.A., B.D. Fleming H. Revell Company, New York. 1937. Pp. 181. $1.50.

It is not known how early an effort was made to combine in one book the several accounts of what Jesus said and did. The first known harmony of the Four Gospels is Tatian's Diatessaron, composed in the second century A. D. in the Syriac language. It has been shown that Tatian blended, with some freedom, into one narrative the Four Gospels.

This book by Rev. Mr. Ebersol is another modern attempt to blend into one narrative the records of the Four Gospels. The author uses translation, paraphrase, and historical comments in parentheses. Parallel or duplicate passages are by paraphrase and free translation blended into one. To the reviewer it does not seem that the advantage of freedom from variations in such a harmony can make up for the loss of the distinctive purpose of each Gospel. W. HERSEY DAVIS

The Divine Inspiration of the Bible. By Arthur W. Pink. Zondervan Publishing House, Grand Rapids. 90 pages. Cloth $1.00, paper 65 cents.

"In fourteen thoughtful, informative chapters, the Author of these pages presents a fine, well-balanced argument for the divine inspiration of Holy Scripture. Among the phases of his theme with which Mr. Pink deals are: the perennial freshness of the Bible; the unimpeachable honesty of its writers; the character of its teaching; its fulfilled prophecies; its typical significances; its wonderful unity; its marvelous influence; its miraculous power; its completeness; its indestructibility; its verbal inspiration and the inward confirmation of its veracity in the heart of sincere believer."

The book is beautifully written, its spirit is reverent, its positions set forth with deep conviction. The author believes what he is trying to say and has concern that others shall share his convictions. The book will prove of real service to serious students of the Bible.

J. McKee Adams

II. THEOLOGY AND MISSIONS

Bard: The Life of Franklin H. Patterson. Compiled by his parents, Herman H. and Edna R. Patterson. Foreword by Charles C. Stillman. New York. 1938. Fleming H. Revell Company. 192 pages. Price $1.50.

The title page carries the description: "The development and growth of the character and philosophy of life of a modern young men, as revealed in his letters."

This young man was victim of an automobile wreck, along with two other young men, when only twenty-six, he was clearly a young man of unusual culture, fine character and full of promise of extraordinary usefulness. His literary ability, poetic gifts, versatility and practical capacity stand out in his letters to his family. Thus without knowing any-

thing directly of the writer of these letters the reader will find here a fascinating, challenging and inspiring book. Mr. Stillman says in his Foreword, among other things:

"A letter from Franklin was a benediction. A rich and unoffensive humor characterized his spoken and his written words. Unlike the sculptor at Athens, Franklin had already made known his ideals. Many times he talked to me about the difficulty of adjusting a high philosophy to the common tasks always associated with routine performance. He had his mental struggles. He always emerged serene and confident. He practiced successfully the difficult art of living."

W. O. CARVER

The Missionary Education of Adults. By John Leslie Lobingier. Missionary Education Movement, New York. 1938. 182 pages. Cloth, $1.00; paper, 60 cents.

Anyone who has the idea that missionary education is confined to one week's study course in the church year should read this book. Certainly any pastor who has not been moved to inaugurate even an annual mission study institute should go through these pages. Here is a comprehensive treatment of the problem of training church members to be world Christians; and a wealth of suggestion as to practical ways and means of making the educational process as attractive and as effective as possible.

The term "missionary education" as used in this book is somewhat broader than the usual conception, including, as it does, such general matters as world peace, and race relations. There may be some question as to the use of the term, but there can be no dispute as to the desirability of training people along all the lines suggested.

The book is especially adapted to use by leaders in churches which use the interdenominational materials provided by the Missionary Education Movement, but any pastor of any denomination will find it applicable and stimulating. It is designed to enable him to avoid getting into a rut with the missions program of his church.

H. C. GOERNER

China Through a College Window. By William G. Sewell. Author of the Land and Life of China; Turgid Waters, etc. Friendship Press. New York. 1937. 183 pages. Price $1.00.

In the form of a descriptive story of life in one Christian college in China, this is not an actual record, but a composite of characters and experiences in many such institutions. It is so written as to illustrate the need for such institutions in China and their worth. China's transition and the conflicts in China's youth in passing from the old to the new appear realistically. The values of the old culture and the contribution of the new are indicated naturally. The work is by way of being propaganda for the Associated Boards for Christian Colleges in China. But it is the kind of propaganda that is unprofessed and proceeds by telling a vital story. It is a deeply interesting and informing volume.

W. O. Carver

The Nevius Plan for Mission Work: Illustrated in Korea. By Charles Allen Clark, Ph.D., D.D. Profesor of Pastoral Theology and Religious Education in Presbyterian Theological Seminary, Pyeng Yang, Korea. Christian Literature Society, Seoul, Korea. On sale in America by E. C. Heinz, Minneapolis, Minn. 370 pages. Price $2.00.

This book is a very much revised edition of "The Korean Church and the Nevius Methods," brought up to date and with several chapters added, especially one answering many scores of questions, regarding the Methods, asked by those of other Mission fields. So the Preface.

Of this new edition of a valuable book announced in our pages about ten years ago the publishers words may be quoted in part:

"180,640 new believers in nine years. These gains for the nine years make 112% net increase. Read this story of the great things which the Lord is doing on the other side of the world. The story is not the opinion of any one individual. It is a documented History of the fifty years of the Korea Presbyterian Church, showing how a Church of 341,700 Christians has been created and the Methods used."

"How the Nevius Plan was applied, step by step, through a period of fifty ears can be traced, each step in the process yielding suggestions of what might be done at corresponding stages in other lands."

The work is republished in this improved edition, brought down to 1937, as a contribution to the process of revising missionary theory and practice. It offers what the author—and very many others—believe to be principles and methods more effective and less expensive than those more generally in use. It particularly emphasizes the Bible as the guide and the material for missionary work. Although the methods of the Presbyterian Mission in Korea are not so unique as Dr. Clark thinks, their emphasis are of great importance.

W. O. CARVER

III. SOCIAL, SERMONIC, PRACTICAL

Make Life Worth Living. By Joseph R. Sizoo. The Macmillan Co. 1938. 190 pages. Price $1.75.

This is one of the most stimulating and suggestive books that one has found for some time. For a dozen years the author was pastor of the historic New York Avenue Presbyterian Church, Washington, D. C. At present he is pastor of the Collegiate Church of St. Nicholas, New York. In the pastorate at the nation's capitol, came the background for this captivating volume. This is not one of those "catch-penny-success books" which have flooded, if not glutted, the market for some years. The author recognizes that the main people who need to be "won" and "influenced" are *ourselves.*

There are twelve chapters in the book, and with each title appropriate Scripture selections are suggested for reading before the chapter is read; the twelve headings are: 1. I Sit Down With Life. 2. Can We Still Believe? 3. The Hunger for God. 4. Unashamed and Unafraid. 5. The Pow-

er Of Religion. 6. The Search For Severiety. 7. Tinkering With Morals. 8. The Revolt Against Pain. 9. What's Right With the Church? 10. We Shall Live and Meet Again. 11. So Little Comes Of It. 12. Standing Up to Life.

By "Religion," one gathers that the Author always means Christianity, though the latter term is rarely used; and the title "God" is used almost wholly instead of Christ. As is so often done today, we take from Christ the only God we know or can know and then largely forget Christ. But this is, otherwise, a most straightforward, stimulating and captivating appeal for the Christian experience and practices—which make life worth living. F. M. POWELL

Youth's Return to Faith. By Norman W. Cox. The Judson Press. 1938. 194 pages. Price $1.50.

One of the greatest needs today, from the standpoint of setting forward the true work of the church of Christ, is that the leaders and older generation shall understand how to counsel with the younger generation when doubts and problems arise. The first step for us to take is to try to understand the attitudes and questions of youth today. Neither impatient criticism nor harsh dogmatism will do the work. What is needed most of all is sympathetic understanding of the problems from the standpoint of the young people. Then we need the ability to find the solution and open it up step by step, and present it in a pleasing and persuasive manner. This book by Dr. Norman Cox is a genuine help. It starts off with a presentation of the problem in general, then gives the author's experience, which is followed by an effort to interpret the problem and point the way to the key that will lead to the solution. Throughout his discussion he is thoroughly sympathetic with youth, uncritical both in his analysis of the problem and in his suggested solution, and yet he is clear in his understanding of the questions and of the proper way to find the true answers. As I read through the early chapters, I felt that the treatment was just a bit too popular to be genuinely con-

structive, but as I read on I found the author going deep enough to find the roots of true belief. But he keeps the treatment in a vein of thought and manner of expression that avoids technicalities, philosophic speculations, and mere arguments. Indeed he gets somewhere.

This book will prove helpful to both groups that it seeks to bring together in a happier Christian fellowship. Church workers and the older generation will find it stimulating, encouraging, and intelligent in its guidance. But the younger generation who may be passing through these problems that are discussed here will also find it constructively stimulating. It will help them to face their problems and understand what they are, and to present them intelligently to a sympathetic friend. And it will help them to understand that there is a basis in Christian fellowship on which the perplexed youth and the more settled older generation may work together for the establishment of the Kingdom of Christ on earth.

H. W. TRIBBLE

Seven Saved Sinners. By William W. Ayer.
These Religious Affections. By Harold J. Ockenga. Published by Zondervan. Price $1.00.

These two volumes come from metropolitan pulpits, one from New York, the other from Boston.

"Seven Saved Sinners" is a study of the varieties of religious experience exhibited in great conversions in the Book of Acts. Each study includes notes on the occasion, background, persons, etc., of a passage and a sermon on the central subject. The conversions studied are of the Ethiopian, Paul, Cornelius, Sergius Paulus, Lydia, the Philippian jailer, and Apollos.

"These Religious Affections" is a series of sermons on the primacy of the inner life. It is at once a protest against an over-emphasis upon the externals of life, and a contribution to what the author believes to be a distinct trend toward the spiritual emphasis. The great texts of the Bible on the matters of the heart serve as the basis of the messages.

J. B. WEATHERSPOON

Banquets. By Alene Harris. Broadman Press. Nashville. 1937. 130 pages.

One of the most satisfying forms of church entertainment is the social meal, or banquet. From time immemorial groups have gathered about a table for food and fellowship, and this book provides the additional ingredient of fun. In a thought provoking introduction to the book Professor T. B. Maston, of Southwestern Baptist Theological Seminary, points out that "a balanced program of social activities should be promoted for all ages and agencies. In this program there should be a place for the more serious, more dignified, and more beautiful affairs, such as teas, banquets, and socials with devotional endings as well as the lighter, good-times socials and picnics." Miss Harris has provided an abundance of suggestions for every type of church social affair where Christian people gather together in the fellowship of a meal. G. S. Dobbins

The Stones Cry Out. By T. W. Fawthrop, D.Litt., F.R.G.S. Marshall, Morgan and Scott, Ltd., London. 322 pages, including Index and Bibliography. Price 6/.

The author in his preface expresses his purpose as follows : "I desire in this book to interest in archaeology those not conversant with it; I have endeavoured to present its subject so clearly and succinctly as to be readable by the archaeological amateur, as well as by the expert. My aim has been to interest the reader, to discuss the excavations, and to tabulate the assured results, which, though of immense importance, are so little known. Thus the book becomes a compendium on this increasingly interesting subject."

In the accomplishment of his task the author has consulted many sources and has placed under tribute every aid that would help him in explicating the Scriptures. Like many other writers on this fascinating and romantic phase of Biblical study he is tempted to overdo the matter, probably to prove too much. Though written in non-technical

terms, largely for amateurs, a work of this nature calls for the greatest clarity and exactness. It is hoped that many errors will be corrected in any future edition.

On the whole the book will be found useful, especially to young people whose interest in archaeological subjects is almost proverbial. The Bible is receiving wonderful attestation at the hands of scientific investigation and we welcome every contribution to this thrilling story of the years. We also commend this book and trust that it will be received by a large constituency. J. McKee Adams

Sermons from the Miracles. By Clovis G. Chappell, LL.D., D.D. The Cokesbury Press. 1937. 224 pages. Price $1.50.

Dr. Chappell's sermons have become quite popular and a new volume of the gifted preacher's message is always received with interest. It would be a mistake to think of these messages in the latest volume as exegetical sermons. They are no interpretations of the miracles; the title is correct—they are sermons *from* the miracles, each sermon being a series of practical and helpful lessons derived from the action and conversation involved in each particular miracle selected for study.

Volumes of sermons may illustrate how dependent some of our most talented preachers are upon scholars for interpretation of Scripture. Dr. Chappell has a sermon on "Disturbing Public Worship" built around the incident of the man who was let down through the roof to be healed. He follows David Smith in interpreting the house where the miracle occurred as the synagogue. But Mark (2:1) tells how "it was heard that he (Jesus) was *in oiko*—at home." The Greek idiom would not be applied to the synagogue, nor need it be to get a good sermon, not a sermon, perhaps, on "Disturbing Public Worship." Preachers who know and can use their Greek Testaments can always check up on the scholars. Certainly they can have more freedom in arriving at independent judgments. A little point of syntax or of lexicology may seem inconsequential but it may

ruin a sermon or it may give a preacher an idea that would lead to the preparation of a sermon totally different from one he might have prepared from the same passage of Scripture. EDWARD A. MCDOWELL, JR.

The Fourth Lutheran Hour. By Walter A. Maier. Concordia Publishing House. Price $1.50.

Those who are familiar with previous volumes representing the radio ministry of Dr. Maier will know the value of this series. The Lutheran Laymen's League, under whose auspices, these messages were delivered, is performing a great spiritual service to the American public. These warm, earnest evangelical messages are full of hope and challenge.

J. B. WEATHERSPOON

Home Life in the Bible. By Emma Williams Gill, Missionary to the Baptist Women of Southwestern Europe. The Broadman Press, Nashville. 189 pages. $1.25.

This book is an outgrowth of a series of chapel talks delivered by Mrs. Gill to the women of the Training School at Bucharest. According to the author, it was suggested "that in my study of Bible topics I make use of the similarity between Bible customs and those of present-day Rumania. My interest in the subject grew as we proceeded, and I realized more fully, as Doctor Boreham says, that 'the Bible makes the sordid thing of life sublime'; and it may be added, gives glory to the humblest task and to all that is connected with the home. At the end of the year, I had a mass of lecture notes which friends urged me to revise and put into book form, so that the women of Southern Europe might share with the girls of the school whatever help, information, and inspiration they may have received."

We must thank the author for her gracious compliance with that request. She has succeeded in presenting a work of literary charm, interpretation, and inspiration. Too frequently works dealing with antiquities, life, customs, and custumes are heavy and uninteresting, but one will not fail

to find in these pages variety and animation which lighten the discussions and enlighten the understanding. The book will prove of special value to teachers in that it will provide a wealth of information not easily accessible, and furthermore, be of real service in suggesting sane application regarding material and symbolism. The nominal price of the book brings it within the reach of all.

J. McKee Adams

Christ of the Countryside. By Malcolm Dana. Published by the Cokesbury Press. Price $1.00.

These studies are, as the author states, a sincere attempt to magnify the rural life figure, imagery, backgrounds, and teachings contained in the four Gospels. Various chapters from the life of our Lord are retold with comments and practical applications to modern rural life. Much of Christ's ministry was in the rural villages of Galilee and the discourses and parables are full of figures that are taken from environment and experiences of country people. Rural pastors will find in this little book an emphasis and interpretation that will freshen their ministry.

J. B. Weatherspoon

The Prodigal's Father. By C. W. Elsey.
Living in Tents. By Walter E. Gibson. Published by the Broadman Press. Price $1.00.

One of the most fruitful methods of preaching, both for the preacher and for the congregation is to engage in an intensive study of some great chapter or story of the Bible. In "The Prodigal's Father" Dr. Elsey has made such a study of the great parable of our Lord from the standpoint of the father. After a general introductory chapter follow six sermons on the traits of the prodigal's father as revealing the character of God in relation to men. He is benevolent, provident, indulgent, patient, compassionate, impartial. The writer has heard also a series of five sermons on the same parable from the standpoint of the son. Dr. Elsey has given

a very thoughtful and worthwhile exposition, and his book ought to lead others to similar undertakings.

"Living in Tents" is a collection of sermons representative of the ministry of a staying pastor. Dr. Gibson has been pastor of the same church for a quarter of a century. Several significant qualities of these sermons are striking. They are brief, they show a beautiful skill in the statement of titles, they are clothed in clear and simple language, they are well planned, and the treatment of each subject is on a high level of serious purpose.

J. B. WEATHERSPOON

Peter's Last Fishing Trip. By Albert Thomas Howell.
The Light in the Window. By R. E. Golladay.

The Zondervan Press issues these two additions to its now rather large library of dollar books. The first is a collection of messages meant particularly for young preachers. They are seriously written, draw material from many worthy sources, and have a high spiritual and evangelical tone. The second is a volume of funeral sermons and outlines.

J. B. WEATHERSPOON

The Art of Illustrating Sermons. By Dawson C. Bryan. The Cokesbury Press. Price $2.00.

Preachers cannot take for granted that they are making the best possible use of illustrations. There is an art of illustration, and this book presents a serious study of it. It begins with an exposition of the value of illustration in making men see the truth. In another chapter the illustrative methods of Jesus are studied. There follow splendid chapters on the various types of illustration and their use, the sources of illustration, gathering and preserving materials, how to build the illustration into the sermon, and finally the composition and effective presentation of the illustration itself. One takes pleasure in commending so useful a book. It is truly "another Cokesbury good book."

J. B. WEATHERSPOON

The Christ of the Cosmic Road. By Bastain Kruithof. Published by Eerdmans. Price $1.00.

In this volume the author presents under a none too illuminating title a group of sermons on the relation of Christ to religion and Christian culture. The course of the sermons leads from the Christ of prophecy to the meaning of the incarnate Christ for prayer, spiritual enrichment and power and moral achievement, and finally the relation of Christ to immortality and the future.

J. B. WEATHERSPOON

The Minister's Manual. By Joseph M. Ramsey, Editor. Published by Revell. Price $2.00.

The 1938 number of Ramsey's Manual is the equal of any. Its materials are gathered from worthy sources and represent a wide variety of talent. For preachers who do their own sermonizing, and are impervious to the temptation to accept lazily the work of others this can be real help. It is full of good suggestions.

J. B. WEATHERSPOON

Your Money and Your Life. By Whitney S. K. Yeople. The Judson Press. Price $1.00.

A successful pastor has brought together in this volume a selection of effective sermons from his pulpit ministry. The first four deal with the finances of the church, under the titles, "Your Money and Your Life," "Christ and the Family Budget," "My Lord, My Church and My Pledge," and "Church Dollars." A second group deals with general subjects related to Christian experience, and a final group presents subjects used on special days. Pastors will find suggestions as to how to bring to the practical subject of finances a fresh and invigorating treatment.

J. B. WEATHERSPOON

The Gates of New Life. By James S. Stewart. Published by Scribners. Price $2.75.

This volume of sermons is a worthy addition to Scribner's, "The Scholar as Preacher" series. The author is pastor of the North Morningside Church of Edinburgh, and his sermons have the freshness, pungency and power which we look for in the better Scottish preachers. The twenty-five messages cover a wide field of spiritual interest and experience, but there is nothing trivial or stale. In this exceptional volume the preacher will find inspiration for his own religious life, and a way of preaching that he may well study. The type of the message of the book may be gathered from such titles as "Why Be A Christian?" "The Heroism of Self-effacement," "God and the Moral Struggle," "Anchors of the Soul," and "Love's Last Appeal."

J. B. WEATHERSPOON

IV. PHILOSOPHY AND HISTORY

"The Questioning Mind." By Rupert Clendon Lodge. E. P. Dutton and Co., Inc. 1937. 310 pages. $2.75.

Here is a book in philosophy that is different, as the reader will discover before turning many pages. The purpose of the author is to stimulate the mind of the reader to ask certain fundamental questions and then to give some guidance by way of suggestions concerning the path of inquiry along which the true answers may be found. He treats three philosophical views, realism, idealism, and pragmatism. His method is to conduct a sort of three-cornered conversation, in which each view speaks for itself concerning some of the central questions of a philosophy of life. His distinctions throughout are rather clearly drawn, and his general outlook is sane. He does not draw conclusions, but seeks to lead the reader to the place where he can discover and state his own conclusions. Quite naturally, he indicates the direction of his own thinking by the comparisons that he makes, but never in the vein of dogmatism. For example, in a summary statement concerning the three views with regard to knowledge, he says, "It may be stated that realists believe in knowledge as a fact, idealists only as an ideal goal toward which they aspire. Pragmatists regard it as a mischievously misleading notion, in whose place they prefer to set a practical ideal: the ideal of efficient, practical solution of particular, essentially non-systematic problems, which are set by the biological and social stimuli which constitute the concrete environment of humanity as we find it."

There are times when the reader will seek to make a finer distinction than the author does in his use of terms. He says, "Organized religion, like morality, claims conformity and obedience, and discourages the attitude which ventures to doubt and question. A 'faith which inquires' is

either not what religious men and women regard as faith, or not what philosophers regard as inquiry." That is probably true as applied to many forms of organized religion, but it need not be true of religion itself. Faith does inquire after truth and erects its own philosophy as it discovers truth. And such a book as this one is a tonic, if not a tutor, in the quest for and formulation of that philosophy.

H. W. TRIBBLE

God and Man's Destiny. By Hartley Burr Alexander. Oxford University Press. 1936. Price $2.50.

If the first chapter of this book does not catch the interest of the reader it will be because he is not interested in the subject. The subtitle says that the nature of the book is that of an inquiry into the metaphysical foundations of faith, but the reader need not be frightened off by any suggestion that the treatise is abstruse or abstract. It is the author's investigation of certain underlying principles in the Christian position, but he makes his investigation in his own original manner, and then sets it forth in a language and development of thought that will surely intrigue the curiosity of the reader. The start is made with a discussion of that vein of American thought which he identifies with "a self-styled intelligentsia," which is different from any group or stratum of intellectual reaction to Christianity to be found in any other country. There are three interests, he says, that dominate the thinking of this group. They are science, sex, and civilized sentiment. These are the objects toward which the major streams of interest are directed within this general group. Then there are three aversions, against which the intelligentsia, according to the author, delight to protest. One is Babbittry, by which he designates the mind that is without retrospect or prospect. The second is Puritanism, which "symbolizes the whole of the old American tradition—Southern and Frontier as well as England. Wher-

ever men still live with the notions of family purity, personal probity, patriotism, responsibility, conscience, duty, self denial—wherever these exist, there Puritanism stalks, lean-faced, inquisitive, evilly smelling out evil; for this is certainly the image we get, with the added assumption, abbetted by the newer psychologies that the old virtues are the cant of hypocritical, dwarfed, and intolerent souls." The third is their aversion for the "character and attainments of a gentleman." Not only are these the expressions of the trend of thought that seeks to combat Christianity in our country, but there is also implied in this general position, and rather clearly wrought out in certain particular applications, a positive proposal of a new religion," which is to be the religion of science."

In seeking, from the Christian viewpoint, to meet this opposition which comes in the form of a religion of science, he goes on in this first chapter to distinguish between "the science of scientists, the science of the education, and the science of the intelligentsia." After a discriminating discussion of these distinctions, he goes on to indicate that the anti-Christian position of the intelligentsia is not directed against the clergy, nor against dogmatic theology, but strikes at the cultural ideals that give character to Christianity. To give a clear statement of this trend of thought would in itself be a good start toward its refutation, but Dr. Alexander is not content with any halfway reply. He presses on to meet the opposition to the Christian faith on its own ground, which is an appeal to both science and philosophy. Throughout the other chapters his reply is cogently and clearly developed. When he presents the arguments for the existence of God, it is not rephrasing of the old arguments, but rather a fresh insight, although he does make use of some of the material that is to be found in the cosmological, teleological and other philosophical replies to the anti-theistic position. He indicates the ground of disbelief, and then meets it with a positive position. The development of thought in the book moves along in a sus-

tained stream until the author puts on a fitting climax in the last chapter, which is titled "The Last Architecture."

H. W. TRIBBLE

The Hebrew Philosophical Genius, A Vindication. By Duncan Black MacDonald, M.A., D.D. Princeton University Press. 149 pages. 1936. Price $2.50.

In the past it has been quite the common thing to say that the Old Testament is written in a popular vein and in the non-philosophical language of the common man, thereby discounting the influence of metaphysical and theological concepts. Here is a book that cuts directly across that premise and seeks to show that the writers of the Old Testament books were, in many cases, moved by definitely conceived and well wrought philosophical positions with regard to the nature of God and of man and the relationship between God and the world. It is the contention of the author that some of the books that we have in the Old Testament cannon, as well as some that he studies in the Apocrypha, took the form that they now have as a result of the conviction that the Hebrews had that one's conception of God as the absolute personality changes one's conception of life. In tracing out this basal conception the author sees four definite manifestations that are involved in it, and they are to be traced out in the background of Old Testament thinking. They are: (i) the existence of conscience and consciousness; (ii) that all things are in flux and becoming; (iii) that Life is an essential Reality; (iv) that evil is stupidity." To be sure, just these terms may not be found in the Old Testament, but other terms that indicated the recognition of these thought forms are listed and discussed clearly and fully by the author. For example, the Hebrew had no word for conscience, but it did use the phrase, "knowing good and evil." The language did not easily express the philosophical concept of becoming, but "their ultimate Reality was the

personality of Jehovah and a personality cannot be static." The name Yahweh itself calls attention to the promise that God will become for His people all that they need.

In the Old Testament this eternal personality is also conceived as absolute Reason, "a conception mystical in its origin and intellectual in its form." It is in the presence and personal activity of this Reason that God makes His purposes known to His people. An elementary conception of sin in the Old Testament sees it as the folly, stupidity, of refusing to acknowedge the presence of God as absolute Reason and the consequent refusal to obey the sovereign will of God therein revealed to man. The author's suggestion that the Hebrew word "hochma" might better be translated Reason than Wisdom, is very suggestive. It calls attention more clearly to the conception of God that prepares the way for the Johannine doctrine of the Logos, and the New Testament doctrine of the Trinity. If we are to find the presence of the Second Person in the Trinity indicated anywhere in the Old Testament, it would seem that this conception, found primarily in the Wisdom literature, must be the place to begin. At any rate, it offers as much ground for constructing such a doctrine as is to be found in the figure of the angel of Jehovah or angel of the covenant so often employed in this connection. Indeed, there is no reason why the two concepts should not be related in a common ground to the developed doctrine of the Son in the New Testament. If this is found to be in harmony with sound exegesis with the Old Testament, and I see no good argument to the contrary, the Christian doctrine of the Trinity will appear not quite so foreign to the Old Testament as has been ordinarily supposed. There are many implications involved in Dr. MacDonald's theises that will make a careful study of his book a fruitful experience. It is refreshing to get off the beaten path and follow his approach. His study of Ecclesiastes and Ecclesiasticus, which embraces a large part of the book, is more than worthwhile. The influence of Greek philosophy, by way of Alexandria is

very clearly indicated. The comparison of Philo and John, which one must make in a study of the New Testament period, becomes more significant after a study of this book.

H. W. Tribble.

The Riddle of the World. By D. S. Cairns. Principal of Christ's College, Aberdeen. Auther of The Faith That Rebels. With a Preface by Robert E. Speer. Round Table Press. New York. 1938. 378 pages. Price $3.00.

For a number of years a new philosophical and critical Christian apologetic has been in process of growth. A number of writers have made notable contributions toward it. The fundamental principles and main outline may now be said to have been formulated with clarity and convincing cogency—up to a certain point. Theism has been fairly re-established and on a basis far more realistic than was the older Theism. Natural theology has been reworked with thoroughness and distinction. The latest, and all in all most fully satisfying, is in Temple's *Nature, Man and God.* It stops with Theism demanded for the rationalizing of Nature and the Cosmic Process, but still demanding a personal Revelation and a completing manifestation of God—in a word a Theism that must be fulfilled in Incarnation and Redemption.

The time has come for completing this apologetic by uniting Cosmic Theism with its demanded Christian fulfillment. To be sure, we have been getting Christologies, from one and another aspect, some very satisfying so far as they have gone. But a Philosophy of Christianity that satisfies the modern world concepts has been wanting. Fairbairn's Philosophy of the Christian Religion (1902) has remained the most truly modern volume for the whole field; and it is particularly gratifying that the demand for it has continued, and that a new, 1937, printing is now on the market. That is a remarkable tribute and is a credit to this generation.

Still new works are called for. Dr. Cairns is in a real sense first in the field. He goes to the heart of the modern problem with the world. He handles the problems with strength and clearness. He treats the Christian solution of the problems with courage and complete lack of indirection or evasion.

Of the eleven chapters the first six set the problem in "the human situation"; discuss some inadequate solutions, and introduce the reader to "the moral pathway to reality," culminating in Natural Theology and "Providentialism." At Chapter VII we come directy into Revelation and pass through an extended—almost 100 pages—discussion of "The Hebrew Solution" to "The Substance of the (Christian) Faith."

In form the discussions will for some be found too much influenced by the forms of the Presbyterian Covenant Theology. Too sharp a distinction is made between God's dealing with humanity under the Old and the New Covenants. The argument would be more convincing, because more true to the unchanging character of God, if this particular thought pattern were less in evidence.

It is a great work. The Religious Book Club could not have overlooked it. Among the first books of 1938 it must stand as one of the most notable the year can produce.

Some of my readers may not know Principal Cairns, although it would be hoped that most of them know *The Faith that Rebels*, the most pertinent and powerful defense of miracles in recent years. For any who do not know the author the following notes are appended, from the Publisher's notices.

"For a quarter of a century, Dr. D. S. Cairns has been Principal of the Theological College in Aberdeen, Scotland, associated first with the Free Church and at present with the United Church of Scotland. Throughout that period his influence has been world-wide, as he has looked with understanding though critical eyes on the challenges to the theistic conception of religion. His previous books include

Christianity and the Modern World; The Reasonableness of the Christian Faith; The Church and the War; and The Faith That Rebels.

"Dr. Cairns exposes the fundamental unsoundness of the materialistic, mechanistic view of the world which for the past few decades had been gaining much acceptance. In this examination he is actuated, not by a mere dislike of the philosophy he dissects, but by a lively understanding of its arguments. He deals with great issues of religion in a spirit of greatness.

"Against the materialistic explanations of the world's wonders he sets the theistic. Against the secular view of man's development and life, he expounds the spiritual. Against naturalistic or sem-naturalistic humansim, he redefines Christian supernaturalism. He sets forth a courageous faith and maintains it triumphantly."

W. O. Carver

Christendom and Islam. Their Contacts and Cultures Down the Centuries. By W. Wilson Cash. Harper and Brothers. 1937. 205 pages. Price $2.00.

Dr. Cash is Secretary of the Church Missionary Society of London, a great missionary leader in the Church of England, and has spent over twenty years in direct contact with Islam in Egypt and the Near East. The author is likewise a keen and capable student of history, as well as a Christian of abiding convictions and broad sympathies.

All of these factors enter into the production of this remarkable volume—the best one has found on the entire subject of Mohammedanism. The book is divided into six chapters: 1. "Islam—An Electic Faith." 2. "The Expansion of Islam and the Shrinkage of Christendom." 3. "The Contribution of Christianity to Islamic Thought and Life." 4. "The Contribution of Islam to the Making of Modern Europe." 5. "The Influence of Europe in the Disintegration

of Modern Islam." 6. "The Christian Answer to the Moslem Quest" and Appendix: "Islamic History and World Events," Index. A brief statement on the cover page is so comprehensive that one cannot do better than quote it.

"This Christian world, states Dr. Cash, has long nurtured a mass of curious misconceptions and misunderstandings about Islam. This book presents a comprehensive and clear-cut picture of the Moslem faith, from its inception in the Prophet to its latest developments in modern times.

The essential elements of Islam, the Koran, the expansion of the Islamic Empire, and Islam's contribution to Christianity and Europe are succinctly described and evaluated. Similarly, the impact of Christendom on Islam is made strikingly evident. Dr. Cash contrasts the two religions, and finally points the way to a new basis of understanding."

This volume is easily the classic in its field. Not only will it serve to correct many false notions, but it will furnish many brand new ones. There is not a dull moment in its more than 200 pages. F. M. POWELL

Recoveries in Religion. By Ralph W. Sockman. Cokesbury Press. Nashville. 1938. 284 pages. Price $2.00.

The reading and even more the listening America knows Dr. Sockman for one of the most vigorous, balanced, challenging voices in the Christian pulpit of our day. In this volume of five chapters one can get his message in twenty-eight messages, grouped in orderly and logical subdivisions of the five major topics which not only call for recovery in religion but give encouraging indications that recovery is in process. They deal successively with "The Recovery of Authority . . . Balance . . . Radiance . . . Power . . . Preaching." The materials have been used in conferences with preachers, addresses to preachers, and in the Quillian Lectures at Emory University. The volume has high value as effective apologetic. In all the chapters the preacher will

find personal challenge to recovery, and materials for his own thinking and messages. In the last chapter preëminently the preacher will be called on to define or redefine his motive and method.

While we have the skills of the popular preacher we have also the resources of the student and scholar. Also, while we think first of the preacher, the book will be most welcome and wholesome for the lay reader. In a word, here is Dr. Sockman's best. W. O. CARVER

Five Minutes to Twelve. By Adolf Keller. Cokesbury Press. 1938. 127 pages. Price $1.00.

The author is always an engaging speaker and a pungent writer. In this book he feels deeply and, at times, rises to great heights in the expression of spiritual truths and experiences that are vital for our day. He seeks to dig down into the spiritual life of the historic conferences at Oxford and Edinburgh of last summer, and feels that he has found in them "the dynamic impulse which the church militant needs for her struggle with the world."

One feels that the author is at times mixed, or at least confused, in his use of the term "Church." His is the usual European attitude—a rather vague notion, akin to the "Realism" of the middle ages. European peoples have never succeeded largely in organization of free churches, nor have they ever been emancipated from the idea that a Catholic church means Roman Catholic. And while there has never been a Catholic church in the historic sense, the nearest Christianity ever come to that ideal was when she adopted the *method* of paganism (a united front, allied with civil powers) to *combat* paganism.

There are five brief chapters in this little volume, every one of which contains gems of eternal truth. 1. Spiritual Aspects. 2. The Background of the Present World. 3. Facing the World's Promise of a New Order. 4. What has the

Church of Christ to Offer? This is discussed under three headings, (1) The Living Christ Rises above the Conferences; (2) The Wind Bloweth Where It Listeth (Jno. 3:8); (3) The Vision of a New Church. 5. Five Minutes to Twelve —followed by a "Bibliography."

There is a very sincere and rather adequate facing of the facts and failures of Christianity. One often will not agree when the author "switches" from Christianity to some of the historic churches. One is in hearty accord with the idea for a new start, organically, based upon the Word of God. But one does not have to agree entirely with any author in order to be challenged and blessed by the finished product. This little volume will prove a tremendous help to a better understanding and to a spiritual deepening of our Christianity, as well as an advanced step toward the only sort of unity possible or, perhaps, desirable; i. e., the free and Christion co-operation of Voluntary Groups. F. M. Powell

Early Japanese History. By Robert Karl Reischauer, Lecturer in the School of Public and International Affairs, and Instructor in the Department of Oriental Languages and Literatures, Princeton University. Princeton University Press. 1937. Two volumes. 405 pages and 249 pages. Price $7.50.

The author is a son of one of the highest authorities on religion, missions, life and thought of Japan, and distinguished for his knowledge of oriental affairs and his missionary leadership, one of the first tragic victims of the current war in China.

Evidently he has inherited his father's genius and tastes and has entered a field in which one may spend a life of valuable service.

All students of Japanese history will welcome this opportunity to get next door to Japanese sources, if not able to enter that temple. Every library of learning and all special students will require this work. The first volume

combines the source data—translated—with a clear descriptive narrative and is thus of highest value to students.

The publishers' description of these volumes follows:

PART A (Vol. I)

This work has been compiled for those who do not read Japanese fluently and yet who are sufficiently interested in the history of Japan to desire fairly detailed information, obtainable only from Japanese sources. The present book, which covers the period from 40 B.C to A.D. 1167, is published in two parts. Part A contains the text—an outline of early Japanese history, a chronological list of era names, sovereigns and high officials, diagrams and tables showing the organizations of the government in the "Age of the Court Nobles," and a chronicle of events from mythological times down to A.D. 1167.

It is planned eventually to complete, in later volumes, the chronicle of events down to modern times.

PART B (Vol. II)

Part B of the present book contains the Chinese characters for the Japanese works referred to, their authors, publishers and dates of publication, maps, genealogical tables, and complete indices which make the chronicle of events easy to use and quite understandable. When and if, as is hoped, this history is brought down to modern times, the several indices for the respective volumes will be combined into one and expanded into a real dictionary of Japanese history. W. O. CARVER

A Skeptic in the Holy Land. By Fulton Oursler. Farrar and Rinehart, Incorporated. New York. 250 pages.

Here is another of the numerous travelogues emanating from pilgrims to the Holy Land during recent years. As a description of the places visited in Palestine, the work is very accurate in most details. One gets a good picture of

Galilee, Tiberias, Haifa, Jerusalem, points in the Jordan area, and Bethlehem. The author has fine imagination and uses it to good effect in his word pictures. In other respects he uses that same imagination in harmful ways, particularly in his appraisal of Mary Magdalene.

J. McKee Adams

V. MISCELLANEOUS

The Jew and the Passion For Palestine in the Light of Prophecy. By Keith L. Brooks, Editor of **Prophecy Monthly.** Zondervan Publishing House. Grand Rapids. 100 pages. Price $1.00.

The publishers, in introducing this work, have the following note regarding the author and his book:

"Mr. Brooks, who is the Editor of Prophecy Monthly, and a specialist in the tabulation of vital information relating to Biblical prophecies has brought together in this volume an array of facts that reviewers regard as most remarkable. In striking and condensed paragraphs he lays before the reader the evidence of recent prophetic developments proving beyond the shadows of a doubt that the Jewish people of the world are now being moved by the hand of the Almighty in the moulds of prophecy.

"Here is information little known among thousands of Bible students and it is only through Mr. Brooks' fact-finding organization that much of what is here revealed comes to the attention of all those who are interested in unfulfilled prophecy.

"In nine chapters of carefully considered discussion, Mr. Brooks reviews the part that is being played in the life of present-day world affairs by the Jewish race. He also traces the undying hatred for God's chosen people which is spread over the entire world. Finally, he furnishes his readers with the firm assurance, based on God's infallible Word, that, finally, the Jew is to know his hour of triumph, and enjoy his pre-ordained heritage."

The scope of this work is rather extensive including *Prophetic Fulfilment in Our Day, The Relentless Forces of Jew Hate, Anti-Semitism and the Christian, The Bible of Anti-Semitism, The Approaching Time of Trouble Unto Jacob,* etc., all of which indicates the nature of the so-called *Jewish* problem and its correllate the *Gentile* problem. Of

course both are examined in the light of history, contemporary events, and the Scriptures. The author is deeply interested in his thesis and feels that with a more sympathetic approach to the several problems herein set forth more light should come. Certainly the subject is greatly involved and any given interpretation will always find dissenting opinion. That is obviously true in this case. But the author should be allowed his own viewpoint and approach. Those who follow him in these pages will feel that he has been diligent in his task and that he is to be admired even though he is not always convincing. That, however, is a matter of personal approach and evaluation. Practically all books on the Jew and Palestine have some merit. This work has both merit and appeal.

J. McKee Adams

Prophecy's Light on Today. By Charles G. Trumbull, Litt.D. Fleming H. Revell Company. New York. 191 pages. Price $1.50.

"It is an impressive fact that there is a church-wide and world-wide deepening interest in the subject of Bible Prophecy. Also a sensitive awareness is evidenced in Christian circles of the blessed hope of the near return of our Lord. When Daniel's great prophetic visions were concluded, he was told concerning the prophecies revealed to him that "the words are closed up and sealed till the time of the end." That we are now in the time of the end, and that God himself is unsealing prophecy to many, seems beyond question. To make this increasingly clear from the Scriptures and from the profound significance of current events is the purpose of this book."

"Most of the chapters of this volume appeared as a series of articles in *The Sunday School Times* during 1937 . . . . Much additional material, however, has now been included which has not been published before in connection with Bible Prophecy. The closing section of the book, 'Criticisms,

Questions, and Testimonies,' contains letters from readers of the Sunday School Times, with editorial answers, appearing originally in 'Notes on Open Letters' in that periodical."

The work is done in Dr. Trumbull's vigorous style and is reflective throughout of his deep convictions and uncompromising fidelity to the Scriptures as he understands them. His thousands of friends will welcome this book. It will certainly have wide circulation on the basis of merit and will make its own contribution to a troubled world.

J. McKee Adams

Shining Armor. By Edna Ewing Kelley. Broadman Press. 82 pages. 1937. $1.00.

This book caught my interest when I first picked it up. It is a devotional help for Christians of the junior and early intermediate age. Beautifully done in every way, with splendid illustrations, written in language that a child will easily grasp, and in short messages with well chosen scripture passages, it is a genuine contribution. It is the sort of thing that I want to have on the table in my home where my three children may be attracted to it.

H. W. Tribble

Men of Power. By Fred Eastman, Professor of Biography, Literature and Drama at Chicago Theological Seminary. Cokesbury Press. Nashville. 1938. 186 pages. Price $2.00.

The title page carries also the legend "Vol. I, Sixty-Minute Biographies of Thomas Jefferson, Charles Dickens, Matthew Arnold, Louis Pasteur." The opposite fly page announces the full list of five proposed volumes with the names of the entire twenty subjects to be treated. The series are to be completed in 1940.

The four in Volume I are announced, after the author's central emphasis, as Statesman, Social Reformer, Es-

sayist, Scientist. The discussions are not limited to these chief characterizations. There is in each case a full outline story of each man. The work is well done. Interpretation both determines and attends the aspects, experiences and work chosen from each life for portrayal and comment.

The variety of types is interesting and educational. This is true of each volume as forecast.

In an appended note telling "How to retain a biography" Professor Eastman outlines his own method of studying and writing biographies. W. O. CARVER

When Man Listens. By Cecil Rose. Oxford University Press. 1937. 77 pages. 25 cents.

This little volume is quite readable, and will stimulate personal self-examination on the part of any reader who is seriously concerned about leaving out the teachings and implications of the gospel of Christ. The weakness of such treatments as this is not so much in what it says as what it leaves unsaid. It is an attractive presentation of the heart of the Oxford Group interpretation of Christianity.

H. W. TRIBBLE

Dreams Come True. By G. L. Wind. Zondervan Publishing House. Grand Rapids. 161 pages. Price $1.00.

"A finer story of its kind has not been written in many a moon. It is no mere piece of fiction, but a literary fabric woven out of the warp and woof of reality on the loom of human life. From the pages of *Dreams Come True* the reader is enabled to follow the fortunes of Beth Bomar, a small-town girl, possessed of no little talent caught in the giant vortex of New York, whither she had gone in search of fame. Beth finds, not what she set out to seek exactly, but something richer, more abiding. Here is an authentic tran-

script of human life, told with convincing realism, highly commendable conciseness and narrative-power."

Delightfully written, wholesome in character, serious in purpose, this book will be welcomed by young people. It deserves wide circulation. Acceptable books for youth are not too numerous but here is one that may be received with confidence.

J. McKee Adams

John Carlisle Kilgo, President of Trinity College, 1894-1910. By Paul Neff Garber. Duke University Press, Durham, N. C. 1937. 412 pages. Price $3.00.

The eventful life-story of this strong, old-line Southern Methodist preacher, who became a pioneer educator and leader in civic affairs, is well told by the Professor of Church History in Duke University. The volume is one of a series of publications marking the observance of the Duke University Centennial. Bishop Kilgo, who died in 1922, is regarded as the greatest single influence in the building of Trinity College, which later became Duke University.

The book is of interest primarily to alumni and friends of the University; secondarily to all Methodists and to North Carolinians; and more indirectly to anyone interested in the pioneer history of education and religion in America.

H. C. Goerner

Divine Adventurer. By August Meissinger. The Viking Press, New York. 385 pages. $2.50 net.

This remarkable historical novel has been translated from the German. The author gives the name of Sira to the "unknown" author of chapters 40-55 of the Book of Isaiah. This young man has been created and pictured as a wealthy merchant who travels far to enter the camp of Cyrus the great conquerer. It is through his intercession that Cyrus agrees to free the captive Jews.

The novel is brilliant with the pageantry of the Eastern world. It moves with caravans and armies. The brilliant young scholar absorbed the learning and the philosophy of each of these worlds through which he traveled. Divine Adventurer combines the exictement of high adventure and the satisfaction arising from original and effective thought.

KYLE M. YATES

A Christian Layman's Handbook. By Robert M. Kurtz, M.A. American Tract Society. 72 pages. 1937. 50 cents.

The value of this little book lies in the usefulness that it will provide for untrained Christian workers. It is not at all adequate for ministers, but it may prove to be the sort of thing that will bear fruit by passing it around among those workers who need a stimulus to further development in Christian thought and life. H. W. TRIBBLE

Children's Everyland Story-Sermons. By Hugh T. Kerr. Revell. Price $1.50.

Many pastors and workers with children will welcome another book of stories from Dr. Kerr. These fifty-seven are gathered from many lands, and every one of them has in it something interesting and helpful. They would adorn a sermon to grown-ups as well as children.

J. B. WEATHERSPOON